THE BOOK OF LIFE

EDWIN JOHN PRITTIE

THE BOOK OF LIFE

ARRANGED AND EDITED BY

NEWTON MARSHALL HALL, A.M., D.D.

FORMER REKTOR OF THE HOLY CHURCH, SPRINGFIELD, MASSACHUSETTS

AUTHOR OF "THE SUPERMEN" AND OTHER BOOKS

AND

IRVING FRANCIS WOOD, Ph.D., D.D.

VOLUME THREE

BIBLE KINGS, CAPTAINS

JOHN RUDIN & COMPANY INC.

CHICAGO

David and Goliath

By Edwin John Prittie. From an Oil Painting made expressly for The Book of Life

"And it came to pass, when the Philistine arose, and came and drew nigh to meet David, that David hasted, and ran toward the army to meet the Philistine.

"And David put his hand in his bag, and took thence a stone, and slang it, and smote the Philistine in his forehead, that the stone sunk into his forehead; and he fell upon his face to the earth."—I Samuel 17:48, 49.

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ADULT CLASSES AND HOW TO
TEACH THEM

VOLUME THREE

BIBLE KINGS, CAPTAINS

JOHN RUDIN & COMPANY INC.
CHICAGO

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PREFACE

THE inspired story of the Hebrew kingdom, united, at first, under its great kings—Saul, David, and Solomon, then disrupted and divided into the rival kingdoms of the North and South, is full of dramatic interest and power. Parallel with their absorbing history runs the story of the great nations which were, in material resources, far greater than the kingdoms of Palestine, greater in wealth and worldly power, but far less in spiritual understanding and in the contribution which they made to the education of the race. Assyria, Babylonia, Persia rose to power, destroyed the kingdoms of the Hebrews, drove the Hebrew people into captivity, and were themselves destroyed for their sins. The significance of this great civilization has been too much overlooked in the study of the Bible.

A unique and most valuable series of pictures of the personal career of one of the greatest of Assyrian kings, from the original sculptures in the British Museum, is added. They will be especially instructive and interesting to young people who are studying ancient history in high schools and colleges, to Sunday school teachers, and to all students of the Bible.

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The United Kingdom

The United Kingdom

WHEN the tribes of Israel came up from Egyptian bondage, the independence of each tribe was strongly marked. They settled on allotments which were definitely assigned to each. They were very much like the American colonies before the Revolution. There was probably even less communal feeling; for there were not infrequent clashes between the tribes. Though occasionally the aid of one another was invoked and given, each tribe generally fought its own battles with other nations, and there were jealousies and often sharp reprisals.

Opposed to this tribal independence, the heritage of the old nomadic days and the desert, there came to be a vigorous growth of a new sentiment for national unity, which came with a more settled state of the country and the obvious advantages of a strong front against encroaching foes. This demand became

insistent with the rise of the strong Philistine power on the western border. Even in Gideon's time there was a desire for a king, and Gideon's confederacy, followed by Abimelech's leadership, is sometimes called The Kingdom of Gideon. At length, after all these experiences, circumstances forced the old local independence to yield to the new national spirit; and Samuel, the great prophet and judge, gave a religious sanction to the new era by choosing Saul as king. The choosing of Saul was the beginning of an entirely new era in the life of the people, the historical counterpart of the adoption of the Constitution by the American colonies.

During the early days of this period, the simple life of the people continued. Labor was dignified. Saul, after being chosen king, went back to his farm. David was a shepherd boy, brought up in a small village. Family ties kept property and authority in the hands of the family. Servants were common in large families. Polygamy was not unusual, but the position of woman, both in family and social life, was very much superior to that in other nations, more

free than that in much of the East even at the present time.

The central religious shrine of the nation had been at Shiloh where the ark was deposited. After the capture of the ark by the Philistines, Shiloh seems to have lost its importance. When Saul came to the throne, there was no central place of worship. David brought the ark to Jerusalem. This was one of the most important acts in history, for it centralized the religious observance of the nation and made Jerusalem for all time the most important religious center of the world.

Gradually the simple ways of the people gave place to the life of a more complicated civilization, until, in Solomon's day, the nation passed from the old simplicity and took its place among the empires of the East. The change was startling and complete.

The United Kingdom

Saul

The first king of Israel was a very great man. He found his people timid, cowering, unorganized; he led them to victory over their enemies and made a nation of them. His fame has been overshadowed by that of his greater rival and successor, David. It is true that Saul's later years were melancholy and tragic, that the marked defects of his character were accentuated by the weakness of his will, that his strong nature finally broke under the strain; but this does not affect his greatness nor the permanence of his service for his people. David's greatness suffered decline in his later years. It may be a question whether his end, as a broken down old man, the victim of intrigue, sorrowing for his dissolute son, is any more satisfying than that of the old monarch, overwhelmed on the field of battle by an ancient foe.

Saul was, by nature, what the Scotch call "dour." He was a man of immense physical strength, but he lacked the good nature of some giants. He was reserved, suspicious, gloomy. His passions consumed him, eating his heart out, like a smouldering fire. He was likely, even in his earlier years, to break out into a fiendish, ungovernable rage. Such a man is always on the verge of insanity.

Saul may have been almost or quite insane at times, but there is no evidence that his condition affected his general ability as a ruler. He conducted the affairs of state with wisdom, vigor, and ability. Gradually the influence of Israel grew. It was beginning to have that spirit of patriotism and self-consciousness which alone make a state possible. The king's hand was mailed, but it preserved order. Authority is required, and a great deal of authority, to impress the Oriental mind. The stern discipline of the old king who never forgot nor forgave, who could sweep away opposition in a burst of rage which blasted like fire, was really necessary at this critical period of dawning national consciousness.

Wars with the Philistines Are Begun

SAUL reigned one year; and when he had reigned two years over Israel, Saul chose him three thousand men of Israel; whereof two thousand were with Saul in Michmash and in Mount Beth-el, and a thousand were with Jonathan in Gibeah of Benjamin: and the rest of the people he sent every man to his tent. And Jonathan smote the garrison of the Philistines that was in Geba, and the Philistines heard of it. And Saul blew the trumpet throughout all the land, saying, "Let the Hebrews hear."

And all Israel heard say that Saul had smitten a garrison of the Philistines, and that Israel also was had in abomination with the Philistines. And the people were called together after Saul to Gilgal.

The People Take Refuge in Caves and Thickets and Pits

And the Philistines gathered themselves together to fight with Israel, thirty thousand chariots, and six thousand horsemen, and people as the sand which is on the seashore in multitude: and they came up, and pitched in Michmash, eastward from Beth-aven. When the men of Israel saw that they were in a strait, (for the people were distressed,) then the people did hide themselves in caves, and in thickets, and in rocks, and in high places, and in pits. And some of the Hebrews went over Jordan to the land of Gad and Gilead. As for Saul, he was yet in Gilgal, and all the people followed him trembling. —I Samuel 13:1-7.

Samuel Warns Saul

And he tarried seven days, according to the set time that Samuel had appointed: but Samuel came not to

Gilgal; and the people were scattered from him. And Saul said, "Bring hither a burnt offering to me, and peace offerings." And he offered the burnt offering.

And it came to pass, that as soon as he had made an end of offering the burnt offering, behold, Samuel came; and Saul went out to meet him, that he might salute him.

And Samuel said, "What hast thou done?"

And Saul said, "Because I saw that the people were scattered from me, and that thou camest not within the days appointed, and that the Philistines gathered themselves together at Michmash; therefore said I, 'The Philistines will come down now upon me to Gilgal, and I have not made supplication unto the LORD': I forced myself therefore, and offered a burnt offering."

And Samuel said to Saul, "Thou hast done foolishly: thou hast not kept the commandment of the LORD thy God, which he commanded thee: for now would the LORD have established thy kingdom upon Israel forever. But now thy kingdom shall not continue: the LORD hath sought him a man after his own heart, and the LORD hath commanded him to be captain over his people, because thou hast not kept that which the LORD commanded thee."

And Samuel arose, and gat him up from Gilgal unto Gibeah of Benjamin. And Saul numbered the people that were present with him, about six hundred men. And Saul, and Jonathan, his son, and the people that were present with them, abode in Gibeah of Benjamin: but the Philistines encamped in Michmash.

And the spoilers came out of the camp of the Philistines in three companies: one company turned unto the way that leadeth to Ophrah, unto the land of Shual: and another company turned the way to Beth-horon:

A BLACKSMITH IN PALESTINE

Photograph by Professor Lewis Bayles Paton

This man has come to the village blacksmith to get a new shoe for his horse. Notice the broad saddle-bags on the horse's back. In the early years of Saul's reign "there was no blacksmith in Israel." The Hebrews were forced to go to the Philistine cities to get their tools sharpened because the Philistines were afraid that the blacksmiths would make weapons if they were permitted in Israel.

"The smith with the tongs both worketh in the coals, and fashioneth it with hammers, and worketh it with the strength of his arms: yea, he is hungry, and his strength faileth: he drinketh no water, and is faint."—*Isaiah 44:12*

and another company turned to the way of the border that looketh to the valley of Zeboim toward the wilderness. — I Samuel 13:8–18.

The Sore Days when There Was no Blacksmith in Israel

The situation in Israel was so desperate that Saul and Jonathan were the only men who had either sword or spear. The oppression of the Philistines was so relentless that they forced the Israelites to go to the Philistine towns even to sharpen their farming tools.

When Saul raised the signal of revolt, his army, at first numbering three thousand, quickly shrank to six hundred, not by losses in battle but by desertion. The terrified people had fled to the wilderness caves before the onslaught of their well-armed foes. Then came the gallant feat of Jonathan, who, with his armor-bearer, scaled a steep cliff and by the very audacity of the adven-

ture routed the Philistine garrison. The panic of the garrison communicated itself to the army, and the Hebrew forces chased the fleeing foe all day.

But Jonathan disobeyed the king's command and ate some honey during the pursuit. The relentless old king would have put to death his gallant son to keep his oath, but the people intervened and saved Jonathan.

Now there was no smith found throughout all the land of Israel: for the Philistines said, "Lest the Hebrews make them swords or spears": but all the Israelites went down to the Philistines, to sharpen every man his share, and his coulter, and his ax, and his mattock. Yet they had a file for the mattocks, and for the coulters, and for the forks, and for the axes, and to sharpen the goads. So it came to pass in the day of battle, that there was neither sword nor spear found in the hand of any of the people that were with Saul and Jonathan: but with Saul and with Jonathan, his son, was there found. And the garrison of the Philistines went out to the passage of Michmash.

— I Samuel 13:19–23.

The Gallant Feat of Jonathan

Now it came to pass upon a day, that Jonathan, the son of Saul, said unto the young man that bare his armour, "Come, and let us go over to the Philistines' garrison, that is on the other side." But he told not his father.

And Saul tarried in the uttermost part of Gibeah under a pomegranate-tree which is in Migron: and the people that were with him were about six hundred men; and Ahiah, the son of Ahitub, Ichabod's brother, the son of Phinehas, the son of Eli, the Lord's priest in Shiloh, wearing an ephod. And the people knew not that Jonathan was gone.

JONATHAN AND HIS ARMOURBEARER CLIMB A STEEP CLIFF TO ATTACK THE PHILISTINE GARRISON

And between the passages, by which Jonathan sought to go over unto the Philistines' garrison, there was a sharp rock on the one side, and a sharp rock on the other side: and the name of the one was Bozez, and the name of the other, Seneh. The forefront of the one was situate northward over against Michmash, and the other southward over against Gibeah. And Jonathan said to the young man that bare his armour, "Come, and let us go over unto the garrison of these uncircumcised: it may be that the LORD will work for us: for there is no restraint to the LORD to save by many or by few."

And his armourbearer said unto him, "Do all that is in thine heart: turn thee; behold, I am with thee according to thy heart."

Then said Jonathan, "Behold, we will pass over unto these men, and we will discover ourselves unto them. If they say thus unto us, 'Tarry until we come to you'; then we will stand still in our place, and will not go up unto them. But if they say thus, 'Come up unto us'; then we will go up: for the LORD hath delivered them into our hand: and this shall be a sign unto us."

And both of them discovered themselves unto the garrison of the Philistines: and the Philistines said, "Behold, the Hebrews come forth out of the holes where they had hid themselves."

And the men of the garrison answered Jonathan and his armourbearer, and said, "Come up to us, and we will shew you a thing."

And Jonathan said unto his armourbearer, "Come up after me: for the LORD hath delivered them into the hand of Israel."

JONATHAN AND HIS ARMOURBEARER SLAY TWENTY OF THE PHILISTINES IN A HALF ACRE SPACE

And Jonathan climbed up upon his hands and upon his feet, and his armourbearer after him: and they fell before Jonathan; and his armourbearer slew after him. And that first slaughter, which Jonathan and his armourbearer made, was about twenty men, within as it were a half acre of land, which a yoke of oxen might plow. And there was trembling in the host, in the field, and among all the people: the garrison, and the spoilers, they also trembled, and the earth quaked: so it was a very great trembling. And the watchmen of Saul in Gibeah of Benjamin looked; and, behold, the multitude melted away, and they went on beating down one another.

Then said Saul unto the people that were with him, "Number now, and see who is gone from us."

And when they had numbered, behold, Jonathan and his armourbearer were not there.

And Saul said unto Ahiah, "Bring hither the ark of God." For the ark of God was at that time with the children of Israel.

THE PHILISTINES RETREAT IN PANIC

And it came to pass, while Saul talked unto the priest, that the noise that was in the host of the Philistines went on and increased: and Saul said unto the priest, "Withdraw thine hand."

And Saul and all the people that were with him assembled themselves, and they came to the battle: and, behold, every man's sword was against his fellow, and there was a very great discomfiture. Moreover, the Hebrews that were with the Philistines before that time, which went up with them into the camp from

MICHMASH
Photograph by
Professor Henry Fowler

OLD CHURCH NEAR RAMAH
Photograph by
Professor Lewis Bayles Paton

The wild defile in the hills near the town of Michmash was the scene of the adventures of Jonathan and his armourbearer.

the country round about, even they also turned to be with the Israelites that were with Saul and Jonathan. Likewise all the men of Israel which had hid themselves in Mount Ephraim, when they heard that the Philistines fled, even they also followed hard after them in the battle. So the LORD saved Israel that day: and the battle passed over unto Beth-aven.

JONATHAN, PURSUING THE PHILISTINES, DISOBEYS HIS FATHER

And the men of Israel were distressed that day: for Saul had adjured the people, saying, "Cursed be the man that eateth any food until evening, that I may be avenged on mine enemies." So none of the people tasted any food.

And all they of the land came to a wood; and there was honey upon the ground. And when the people were come into the wood, behold, the honey dropped; but no man put his hand to his mouth: for the people feared the oath. But Jonathan heard not when his

father charged the people with the oath: wherefore he put forth the end of the rod that was in his hand, and dipped it in an honeycomb, and put his hand to his mouth; and his eyes were enlightened. Then answered one of the people, and said, "Thy father straitly charged the people with an oath, saying, 'Cursed be the man that eateth any food this day.'" And the people were faint.

Then said Jonathan, "My father hath troubled the land: see, I pray you, how mine eyes have been enlightened, because I tasted a little of this honey. How much more, if haply the people had eaten freely to-day of the spoil of their enemies which they found? For had there not been now a much greater slaughter among the Philistines?"

And they smote the Philistines that day from Michmash to Aijalon: and the people were very faint. And the people flew upon the spoil, and took sheep, and oxen, and calves, and slew them on the ground: and the people did eat them with the blood.

Then they told Saul, saying, "Behold, the people sin against the LORD, in that they eat with the blood."

And he said, "Ye have transgressed: roll a great stone unto me this day."

And Saul said, "Disperse yourselves among the people, and say unto them, 'Bring me hither every man his ox, and every man his sheep, and slay them here, and eat; and sin not against the LORD in eating with the blood.'" And all the people brought every man his ox with him that night, and slew them there. And Saul built an altar unto the LORD: the same was the first altar that he built unto the LORD.

And Saul said, "Let us go down after the Philistines by night, and spoil them until the morning light, and let us not leave a man of them."

And they said, "Do whatsoever seemeth good unto thee."

Then said the priest, "Let us draw near hither unto God."

And Saul asked counsel of God, "Shall I go down after the Philistines? Wilt thou deliver them into the hand of Israel?" But he answered him not that day.

And Saul said, "Draw ye near hither, all the chief of the people: and know and see wherein this sin hath been this day. For, as the LORD liveth, which saveth Israel, though it be in Jonathan, my son, he shall surely die." But there was not a man among all the people that answered him.

Then said he unto all Israel, "Be ye on one side, and I and Jonathan, my son, will be on the other side."

And the people said unto Saul, "Do what seemeth good unto thee."

Therefore Saul said unto the LORD God of Israel, "Give a perfect lot." And Saul and Jonathan were taken: but the people escaped.

And Saul said, "Cast lots between me and Jonathan, my son." And Jonathan was taken.

Then Saul said to Jonathan, "Tell me what thou hast done."

And Jonathan told him, and said, "I did but taste a little honey with the end of the rod that was in mine hand, and, lo, I must die."

"THOU SHALT SURELY DIE, JONATHAN"

And Saul answered, "God do so and more also: for thou shalt surely die, Jonathan."

THE PEOPLE SAVE JONATHAN

And the people said unto Saul, "Shall Jonathan die, who hath wrought this great salvation in Israel?

God forbid: as the LORD liveth, there shall not one hair of his head fall to the ground; for he hath wrought with God this day." So the people rescued Jonathan, that he died not.

Then Saul went up from following the Philistines: and the Philistines went to their own place.

—I Samuel 14:1-46.

"ENEMIES ON EVERY SIDE"

So Saul took the kingdom over Israel, and fought against all his enemies on every side, against Moab, and against the children of Ammon, and against Edom, and against the kings of Zobah, and against the Philistines: and whithersoever he turned himself, he vexed them. And he gathered an host, and smote the Amalekites, and delivered Israel out of the hands of them that spoiled them. Now the sons of Saul were Jonathan, and Ishui, and Melchi-shua: and the names of his two daughters were these: the name of the firstborn, Merab, and the name of the younger, Michal: and the name of Saul's wife was Ahinoam, the daughter of Ahimaaz: and the name of the captain of his host was Abner, the son of Ner, Saul's uncle. And Kish was the father of Saul; and Ner, the father of Abner, was the son of Abiel. And there was sore war against the Philistines all the days of Saul: and when Saul saw any strong man, or any valiant man, he took him unto him.

—I Samuel 14:47-52.

VICTORY OVER AMALEK

Samuel also said unto Saul, "The LORD sent me to anoint thee to be king over his people, over Israel: now therefore hearken thou unto the voice of the words of the LORD.

"Thus saith the LORD of hosts, 'I remember that which Amalek did to Israel, how he laid wait for him in the way, when he came up from Egypt. Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass.'"

And Saul gathered the people together, and numbered them in Telaim, two hundred thousand footmen, and ten thousand men of Judah. And Saul came to a city of Amalek, and laid wait in the valley.

And Saul said unto the Kenites, "Go, depart, get you down from among the Amalekites, lest I destroy you with them: for ye shewed kindness to all the children of Israel, when they came up out of Egypt." So the Kenites departed from among the Amalekites.

And Saul smote the Amalekites from Havilah until thou comest to Shur, that is over against Egypt. And he took Agag, the king of the Amalekites, alive, and utterly destroyed all the people with the edge of the sword. But Saul and the people spared Agag, and the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all that was good, and would not utterly destroy them: but everything that was vile and refuse, that they destroyed utterly.

THE DISOBEDIENCE OF SAUL BRINGS DOWN THE REBUKE OF THE AGED JUDGE

Then came the word of the LORD unto Samuel, saying, "It repenteth me that I have set up Saul to be king: for he is turned back from following me, and hath not performed my commandments." And it grieved Samuel; and he cried unto the LORD all night.

And when Samuel rose early to meet Saul in the

morning, it was told Samuel, saying, "Saul came to Carmel, and, behold, he set him up a place, and is gone about, and passed on, and gone down to Gilgal."

And Samuel came to Saul: and Saul said unto him, "Blessed be thou of the LORD: I have performed the commandment of the LORD."

And Samuel said, "What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?"

And Saul said, "They have brought them from the Amalekites: for the people spared the best of the sheep and of the oxen, to sacrifice unto the LORD thy God; and the rest we have utterly destroyed."

Then Samuel said unto Saul, "Stay, and I will tell thee what the LORD hath said to me this night."

And he said unto him, "Say on."

"WHEN THOU WAST LITTLE IN THINE OWN SIGHT"

And Samuel said, "When thou wast little in thine own sight, wast thou not made the head of the tribes of Israel, and the LORD anointed thee king over Israel? And the LORD sent thee on a journey, and said, 'Go and utterly destroy the sinners, the Amalekites, and fight against them until they be consumed.' Wherefore then didst thou not obey the voice of the LORD, but didst fly upon the spoil, and didst evil in the sight of the LORD?"

And Saul said unto Samuel, "Yea, I have obeyed the voice of the LORD, and have gone the way which the LORD sent me, and have brought Agag, the king of Amalek, and have utterly destroyed the Amalekites. But the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the LORD thy God in Gilgal."

"TO OBEY IS BETTER THAN SACRIFICE"

And Samuel said,

"Hath the LORD as great delight in burnt
offerings and sacrifices,
As in obeying the voice of the LORD?
Behold, to obey is better than sacrifice,
And to hearken than the fat of rams.
For rebellion is as the sin of witchcraft,
And stubbornness is as iniquity and idolatry.
Because thou has rejected the word of the LORD,
He hath also rejected thee from being king."

And Saul said unto Samuel, "I have sinned: for I have transgressed the commandment of the LORD, and thy words: because I feared the people, and obeyed their voice. Now therefore, I pray thee, pardon my sin, and turn again with me, that I may worship the LORD."

And Samuel said unto Saul, "I will not return with thee: for thou hast rejected the word of the LORD, and the LORD hath rejected thee from being king over Israel."

And as Samuel turned about to go away, he laid hold upon the skirt of his mantle, and it rent. And Samuel said unto him, "The LORD hath rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine, that is better than thou. And also the Strength of Israel will not lie nor repent: for he is not a man, that he should repent."

Then he said, "I have sinned: yet honour me now, I pray thee, before the elders of my people, and before Israel, and turn again with me, that I may worship the LORD thy God." So Samuel turned again after Saul; and Saul worshiped the LORD.

Then said Samuel, "Bring ye hither to me Agag, the king of the Amalekites."

And Agag came unto him delicately. And Agag said, "Surely the bitterness of death is past."

And Samuel said, "As thy sword hath made women childless, so shall thy mother be childless among women." And Samuel hewed Agag in pieces before the LORD in Gilgal.

Then Samuel went to Ramah; and Saul went up to his house to Gibeah of Saul. And Samuel came no more to see Saul until the day of his death: nevertheless Samuel mourned for Saul: and the LORD repented that he had made Saul king over Israel. —I Samuel 15.

THE SPIRIT OF THE LORD DEPARTS FROM SAUL— DAVID COMES TO SAUL TO CHEER HIM WITH HIS PLAYING

But the Spirit of the LORD departed from Saul, and an evil spirit from the LORD troubled him. And Saul's servants said unto him, "Behold now, an evil spirit from God troubleth thee. Let our lord now command thy servants, which are before thee, to seek out a man, who is a cunning player on an harp: and it shall come to pass, when the evil spirit from God is upon thee, that he shall play with his hand, and thou shalt be well."

And Saul said unto his servants, "Provide me now a man that can play well, and bring him to me."

Then answered one of the servants, and said, "Behold, I have seen a son of Jesse, the Beth-lehemite, that is cunning in playing, and a mighty, valiant man, and a man of war, and prudent in matters, and a comely person, and the LORD is with him."

Wherefore Saul sent messengers unto Jesse, and said, "Send me David, thy son, which is with the sheep."

And Jesse took an ass laden with bread, and a bottle of wine, and a kid, and sent them by David, his son, unto Saul. And David came to Saul, and stood before him: and he loved him greatly; and he became his armourbearer. And Saul sent to Jesse, saying, "Let David, I pray thee, stand before me; for he hath found favour in my sight."

And it came to pass, when the evil spirit from God was upon Saul, that David took an harp, and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him. —I Samuel 16 : 14–23.

Saul and the Witch of Endor

The tragedy of Saul's life hastened to its end. His periods of sanity became less and less frequent. God himself seemed to desert him. His irrational cruelty became at last unbearable.

It was by no means a united Israel which rallied to the royal summons when the news came that a mighty host of the Philistines was over the border. The king knew that his hour had struck. He led his army to the fatal heights of Gilboa, and there in the darkness of the night, goaded by the restless evil spirit within him, he went to the witch's hut at Endor. Is there in history a wilder cry of despair than that which broke from the tortured soul of the king: "I am sore distressed; for the Philistines make war upon me, and God is departed from me and answereth me no more"? Macbeth need not wait for Birnam Wood to come to Dunsinane. Saul need not wait for the sword on dark Gilboa's heights. Each was slain by an accusing conscience, keener edged than any sword.

Now Samuel was dead, and all Israel had lamented him, and buried him in Ramah, even in his own city. And Saul had put away those that had familiar spirits, and the wizards, out of the land. And the Philistines gathered themselves together, and came and pitched

in Shunem: and Saul gathered all Israel together, and they pitched in Gilboa. And when Saul saw the host of the Philistines, he was afraid, and his heart greatly trembled. And when Saul enquired of the LORD, the LORD answered him not, neither by dreams, nor by Urim, nor by prophets.

Then said Saul unto his servants, "Seek me a woman that hath a familiar spirit, that I may go to her, and enquire of her."

And his servants said to him, "Behold, there is a woman that hath a familiar spirit at En-dor."

And Saul disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night: and he said, "I pray thee, divine unto me by the familiar spirit, and bring me him up, whom I shall name unto thee."

And the woman said unto him, "Behold, thou knowest what Saul hath done, how he hath cut off those that have familiar spirits, and the wizards, out of the land: wherefore then layest thou a snare for my life, to cause me to die?"

And Saul sware to her by the LORD, saying, "As the LORD liveth, there shall no punishment happen to thee for this thing."

Then said the woman, "Whom shall I bring up unto thee?"

And he said, "Bring me up Samuel."

And when the woman saw Samuel, she cried with a loud voice: and the woman spake to Saul, saying, "Why hast thou deceived me? For thou art Saul."

And the king said unto her, "Be not afraid: for what sawest thou?"

And the woman said unto Saul, "I saw gods ascending out of the earth."

And he said unto her, "What form is he of?"

And she said, "An old man cometh up; and he is covered with a mantle." And Saul perceived that it was Samuel, and he stooped with his face to the ground, and bowed himself.

And Samuel said to Saul, "Why hast thou disquieted me, to bring me up?"

And Saul answered, "I am sore distressed; for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by prophets, nor by dreams: therefore I have called thee, that thou mayest make known unto me what I shall do."

Then said Samuel, "Wherefore then dost thou ask of me, seeing the LORD is departed from thee, and is become thine enemy? And the LORD hath done to him, as he spake by me: for the LORD hath rent the kingdom out of thine hand, and given it to thy neighbour, even to David: because thou obeyedst not the voice of the LORD, nor executedst his fierce wrath upon Amalek, therefore hath the LORD done this thing unto thee this day. Moreover the LORD will also deliver Israel with thee into the hand of the Philistines: and to-morrow shalt thou and thy sons be with me: the LORD also shall deliver the host of Israel into the hand of the Philistines."

Then Saul fell straightway all along on the earth, and was sore afraid, because of the words of Samuel: and there was no strength in him; for he had eaten no bread all the day, nor all the night.

And the woman came unto Saul, and saw that he was sore troubled, and said unto him, "Behold, thine handmaid hath obeyed thy voice, and I have put my life in my hand, and have hearkened unto thy words which thou spakest unto me. Now therefore, I pray thee, hearken thou also unto the voice of thine hand-

maid, and let me set a morsel of bread before thee; and eat, that thou mayest have strength, when thou goest on thy way."

But he refused, and said, "I will not eat."

But his servants, together with the woman, compelled him; and he hearkened unto their voice. So he arose from the earth, and sat upon the bed. And the woman had a fat calf in the house; and she hasted, and killed it, and took flour, and kneaded it, and did bake unleavened bread thereof: and she brought it before Saul, and before his servants; and they did eat. Then they rose up, and went away that night. —I Samuel 28.

The Last Battle of the Old King

HOW SAUL AND HIS SONS FELL IN THE LAST FIGHT WITH THE PHILISTINES ON MOUNT GILBOA

Saul died like a king. "All day the noise of battle rolled" across the plain and up Gilboa's heights. The Israelites were cut to pieces by the Philistine chariots. Defeat became rout. The tide of battle flowed over the body-guard of the king, as it overwhelmed the knights around the royal standard when King Harold and the flower of Saxon chivalry were slain. Saul was desperately wounded by the arrow flight of the Philistine archers. He commanded his reluctant armorbearer to kill him to prevent the disgrace of falling alive into the hands of the ancient foe. Then as the enemy closed in, he fell upon his own sword and lay with his valiant sons dead upon the field of honor.

This is the tradition of his death in Israel, though none survived. The Amalekite runner who brought the news to David told a different version, how he himself had killed Saul at the wounded king's request. No Israelite was left alive.

Now the Philistines fought against Israel: and the men of Israel fled from before the Philistines and fell down slain in Mount Gilboa. And the Philistines fol-

lowed hard upon Saul and upon his sons; and the Philistines slew Jonathan, and Abinadab, and Melchi-shua, Saul's sons. And the battle went sore against Saul, and the archers hit him; and he was sore wounded of the archers.

Then said Saul unto his armourbearer, "Draw thy sword, and thrust me through therewith; lest these uncircumcised come and thrust me through, and abuse me."

But his armourbearer would not; for he was sore afraid. Therefore Saul took a sword, and fell upon it. And when his armourbearer saw that Saul was dead, he fell likewise upon his sword, and died with him. So Saul died, and his three sons, and his armourbearer, and all his men, that same day together.

And when the men of Israel that were on the other side of the valley, and they that were on the other side Jordan, saw that the men of Israel fled, and that Saul and his sons were dead, they forsook the cities, and fled; and the Philistines came and dwelt in them. And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his three sons fallen in Mount Gilboa. And they cut off his head, and stripped off his armour, and sent into the land of the Philistines round about, to publish it in the house of their idols, and among the people. And they put his armour in the house of Ashtaroth: and they fastened his body to the wall of Beth-shan.

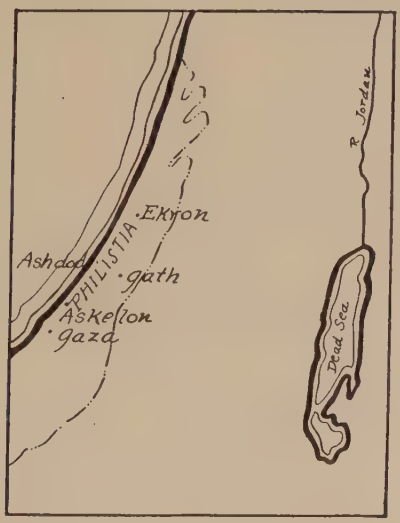
THE VALIANT DEED OF THE MEN OF JABESH-GILEAD

The bodies of Saul and his sons were taken by the jubilant Philistines, dishonored and hung upon the walls of Beth-shan. This called out a valiant act on the part of the men of Jabesh-gilead. They crossed the Jordan, made a night-march into the heart of the

enemy's country, took down the bodies, and gave them honorable burial in Jabesh.

And when the inhabitants of Jabesh-gilead heard of that which the Philistines had done to Saul, all the valiant men arose, and went all night, and took the body of Saul and the bodies of his sons from the wall of Beth-shan, and came to Jabesh, and burnt them there. And they took their bones, and buried them under a tree at Jabesh, and fasted seven days.

—I Samuel 31.



MAP OF THE COUNTRY OF THE PHILISTINES AND THE FIVE FEDERATED CITIES

David

David is one of the best-loved characters in history. Shepherd lad, youthful champion, poet, statesman, builder of empire, king, man of sorrows,—his character at all stages of his long career is irresistibly winsome, attractive, compelling. The Bible is absolutely frank and uncompromising. It tells of the shame and the wickedness of its choicest heroes without any concealment or reserve. When David sins, he does not escape, and he sins many times. Yet in spite of his sins, the nobility of his nature shines through the cloud, and we love him still.

Often a man dominates an era. History then ceases to be a chronological series of events and becomes biography. Such men were David, Alexander, Caesar, Bonaparte, Cromwell, Washington, Lincoln. What the world wishes most to know of such men is not the bare facts of achievement but those picturesque details, which are full of dramatic and personal interest. The life of David is told in the Bible in a series of stories, vivid, dramatic, full of detail. They omit a great many dry facts which a historian would give, but they tell us little things which it is a joy to know. David was a great man as the world judges greatness, a great military captain, builder and defender of a kingdom, one of the great kings of the earth, but the world remembers him and loves him as a character in whom almost all the traits of human nature are found exemplified. David the man, sinful yet repentant, rather than the great king, is the object of lasting remembrance and love.

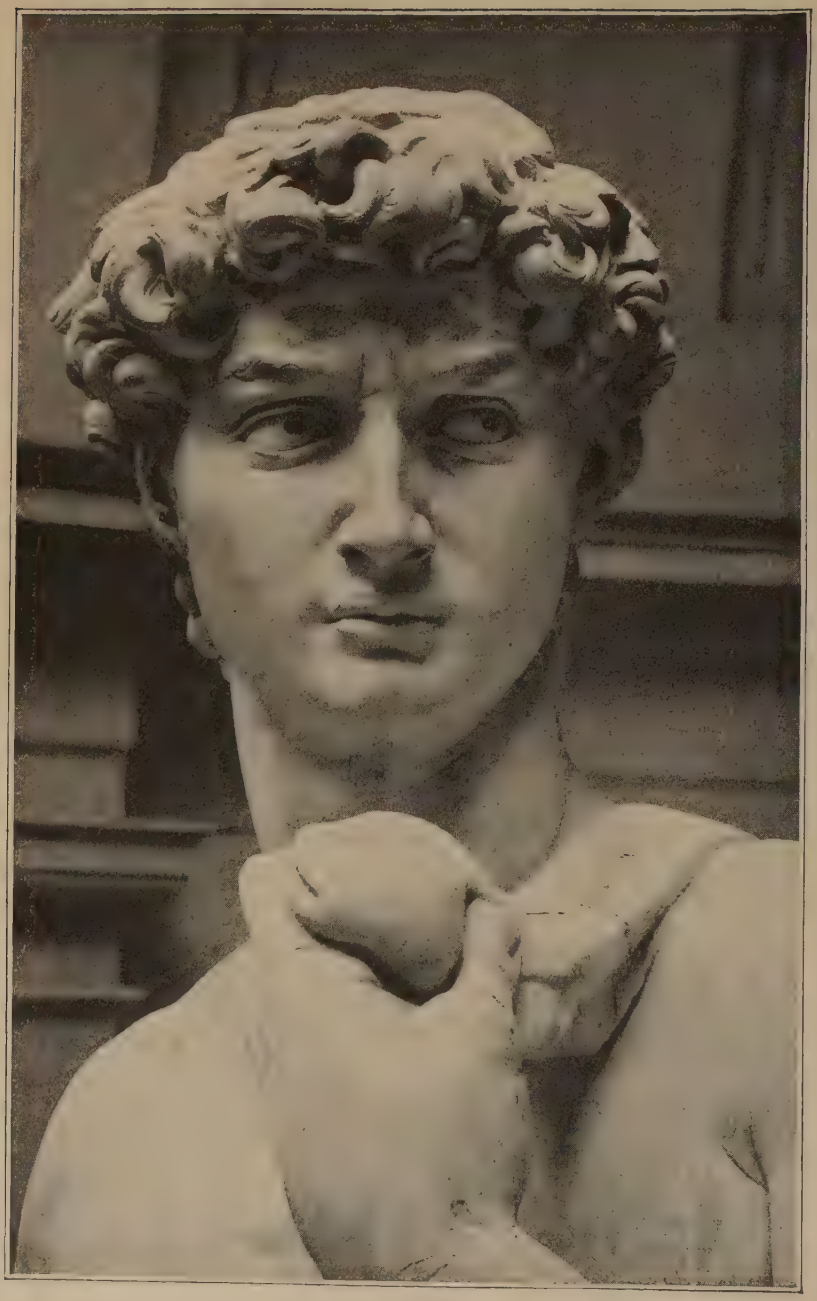
The Great Fight Between David and Goliath, the Giant

This is one of the finest stories in all literature. Compare it with the fights in Homer and in later literature, and they seem clumsy beside this masterpiece. It tells all that is necessary, yet leaves a thousand things to the imagination. It is immortally true, with a truth which no scientific account with its accurate details can equal. How charming it is in its detail! We are told

HEAD OF DAVID

By Buonarroti Michelangelo (1475-1564)
Photograph by Alinari Brothers, Florence, Italy

THIS great statue of David was sculptured by Buonarroti Michelangelo from a beautiful block of marble "which he alone could cut without waste or piecing." The figure not only represented the youthful giant-killer, full of life and energy, but was emblematic of Florence in the fall of her enemies. It stood in the great square of the Signoria until it was removed to the shelter of the Florence Academy in recent years. "The face is beautiful, yet without softness." From beneath the shaggy overhanging brows, the youth glowers at his enemy with indomitable courage. He carries his shepherd's bag over his shoulder.

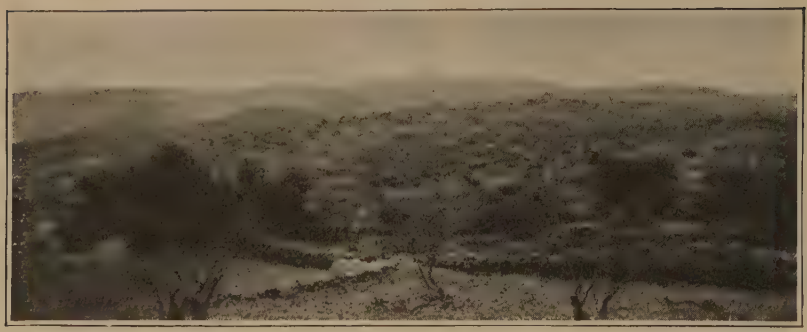


that Jesse sends a measure of parched corn and ten loaves of bread baked by their mother in the old farmhouse at Bethlehem to the older boys in the army and adds a present of ten cheeses to the captain of the company. If the uninspired historian had been writing the story he would have left out the bread and the cheeses and his book would have been forgotten in a few years.

NOW the Philistines gathered together their armies to battle, and were gathered together at Shochoh, which belongeth to Judah, and pitched between Shochoh and Azekah, in Ephes-dammim. And Saul and the men of Israel were gathered together, and pitched by the valley of Elah, and set the battle in array against the Philistines. And the Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side: and there was a valley between them.

THE CHALLENGE OF GOLIATH OF GATH, THE CHAMPION OF THE PHILISTINES

And there went out a champion out of the camp of the Philistines, named Goliath of Gath, whose height was six cubits and a span. And he had an helmet of brass upon his head, and he was armed with a coat of mail; and the weight of the coat was five thousand shekels of brass. And he had greaves of brass upon his legs, and a target of brass between his shoulders. And the staff of his spear was like a weaver's beam; and his spear's head weighed six hundred shekels of iron: and one bearing a shield went before him. And he stood and cried unto the armies of Israel, and said unto them, "Why are ye come out to set your battle in array? Am not I a Philistine, and ye servants to Saul? Choose you a man for you, and let him come down to me. If he be able to fight with me, and to kill me, then will we be



PASTURE LAND NEAR BETHLEHEM

Photograph by W. A. Pottenger expressly for The Book of Life

This picture shows the country with which David was so familiar in his youth. In the far distance, the tip of Frank Mountain is seen rising above the line of hills.

your servants: but if I prevail against him, and kill him, then shall ye be our servants, and serve us."

And the Philistine said, "I defy the armies of Israel this day; give me a man, that we may fight together." When Saul and all Israel heard those words of the Philistine, they were dismayed, and greatly afraid.

DAVID'S FATHER SENDS HIM UP TO CAMP WITH PROVISIONS FOR HIS BOYS AND A GIFT FOR THEIR CAPTAIN

Now David was the son of that Ephrathite of Bethlehem-judah, whose name was Jesse; and he had eight sons: and the man went among men for an old man in the days of Saul. And the three eldest sons of Jesse went and followed Saul to the battle: and the names of his three sons that went to the battle were Eliab, the firstborn, and next unto him Abinadab, and the third, Shammah. And David was the youngest: and the three eldest followed Saul. But David went and returned from Saul to feed his father's sheep at Bethlehem.

And the Philistine drew near morning and evening, and presented himself forty days.

And Jesse said unto David, his son, "Take now for thy brethren an ephah of this parched corn, and these ten loaves, and run to the camp to thy brethren; and carry these ten cheeses unto the captain of their thousand, and look how thy brethren fare, and take their pledge." Now Saul, and they, and all the men of Israel, were in the valley of Elah, fighting with the Philistines.

DAVID SEES GOLIATH, THE GIANT

And David rose up early in the morning, and left the sheep with a keeper, and took, and went, as Jesse had commanded him; and he came to the trench, as the host was going forth to the fight, and shouted for the battle. For Israel and the Philistines had put the battle in array, army against army. And David left his carriage in the hand of the keeper of the carriage, and ran into the army, and came and saluted his brethren. And as he talked with them, behold, there came up the champion, the Philistine of Gath, Goliath by name, out of the armies of the Philistines, and spake according to the same words: and David heard them. And all the men of Israel, when they saw the man, fled from him, and were sore afraid.

And the men of Israel said, "Have ye seen this man that is come up? Surely to defy Israel is he come up: and it shall be, that the man who killeth him, the king will enrich him with great riches, and will give him his daughter, and make his father's house free in Israel."

And David spake to the men that stood by him, saying, "What shall be done to the man that killeth this Philistine, and taketh away the reproach from

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FIELDS OF BETHLEHEM

The fields of Bethlehem, the Ancient city on the hill.

Israel? For who is this uncircumcised Philistine, that he should defy the armies of the living God?"

And the people answered him after this manner, saying, "So shall it be done to the man that killeth him."

DAVID'S OLDEST BROTHER SCOLDS HIM BECAUSE HE HAS LEFT HIS SHEEP IN THE WILDERNESS

And Eliab, his eldest brother, heard when he spake unto the men; and Eliab's anger was kindled against David, and he said, "Why camest thou down hither? And with whom hast thou left those few sheep in the wilderness? I know thy pride, and the naughtiness of thine heart; for thou art come down that thou mightest see the battle."

And David said, "What have I now done? Is there not a cause?"

And he turned from him toward another, and spake after the same manner: and the people answered him

again after the former manner. And when the words were heard which David spake, they rehearsed them before Saul: and he sent for him.

DAVID OFFERS TO FIGHT THE GIANT

And David said to Saul, "Let no man's heart fail because of him; thy servant will go and fight with this Philistine."

And Saul said to David, "Thou art not able to go against this Philistine to fight with him: for thou art but a youth, and he a man of war from his youth."

And David said unto Saul, "Thy servant kept his father's sheep, and there came a lion, and a bear, and took a lamb out of the flock: and I went out after him, and smote him, and delivered it out of his mouth: and when he arose against me, I caught him by his beard, and smote him, and slew him. Thy servant slew both the lion and the bear: and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God."

David said moreover, "The LORD that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine."

And Saul said unto David, "Go, and the LORD be with thee."

DAVID FIGHTS WITH HIS SHEPHERD'S SLING AND FIVE SMOOTH STONES FROM THE BROOK

And Saul armed David with his armour, and he put an helmet of brass upon his head; also he armed him with a coat of mail. And David girded his sword upon his armour, and he assayed to go; for he had not proved it.

And David said unto Saul, "I cannot go with these; for I have not proved them."

And David put them off him. And he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in a shepherd's bag which he had, even in a scrip; and his sling was in his hand: and he drew near to the Philistine. And the Philistine came on and drew near unto David; and the man that bare the shield went before him. And when the Philistine looked about, and saw David, he disdained him: for he was but a youth, and ruddy, and of a fair countenance.

And the Philistine said unto David, "Am I a dog, that thou comest to me with staves?" And the Philistine cursed David by his gods.

And the Philistine said to David, "Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field."

DAVID'S DEFIANCE

Then said David to the Philistine, "Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the LORD of hosts, the God of the armies of Israel, whom thou hast defied. This day will the LORD deliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will give the carcasses of the host of the Philistines this day unto

CHRISTMAS AT BETHLEHEM
Photograph by W. A. Pottenger expressly for The Book of Life

the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel. And all this assembly shall know that the LORD saveth not with sword and spear: for the battle is the LORD'S, and he will give you into our hands."

And it came to pass, when the Philistine arose, and came and drew nigh to meet David, that David hasted, and ran toward the army to meet the Philistine.

THE GIANT FALLS

And David put his hand in his bag, and took thence a stone, and slung it, and smote the Philistine in his forehead, that the stone sunk into his forehead; and he fell upon his face to the earth. So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine, and slew him; but there was no sword in the hand of David. Therefore David ran, and stood upon the Philistine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith. And when the Philistines saw their champion was dead, they fled.

THE DEFEAT OF THE PHILISTINES

And the men of Israel and of Judah arose, and shouted, and pursued the Philistines, until thou come to the valley, and to the gates of Ekron. And the wounded of the Philistines fell down by the way to Shaaraim, even unto Gath, and unto Ekron. And the children of Israel returned from chasing after the Philistines, and they spoiled their tents. And David took the head of the Philistine, and brought it to Jerusalem; but he put his armour in his tent.

And when Saul saw David go forth against the Philistine, he said unto Abner, the captain of the host, "Abner, whose son is this youth?"

And Abner said, "As thy soul liveth, O king, I cannot tell."

And the king said, "Enquire thou whose son the stripling is."

DAVID BRINGS THE HEAD OF THE GIANT TO SAUL

And as David returned from the slaughter of the Philistine, Abner took him, and brought him before Saul with the head of the Philistine in his hand. And Saul said to him, "Whose son art thou, thou young man?"

And David answered, "I am the son of thy servant Jesse, the Beth-lehemite." —I Samuel 17.

The Secret Anointing of David

And the Lord said unto Samuel, "How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? Fill thine horn with oil, and go, I will send thee to Jesse, the Beth-lehemite: for I have provided me a king among his sons."

And Samuel said, "How can I go? If Saul hear it, he will kill me."

And the Lord said, "Take an heifer with thee, and say, 'I am come to sacrifice to the Lord.' And call Jesse to the sacrifice, and I will shew thee what thou shalt do: and thou shalt anoint unto me him whom I name unto thee."

And Samuel did that which the Lord spake, and came to Beth-lehem. And the elders of the town trembled at his coming, and said, "Comest thou peaceably?"

And he said, "Peaceably: I am come to sacrifice unto the LORD: sanctify yourselves, and come with me to the sacrifice." And he sanctified Jesse and his sons, and called them to the sacrifice.

And it came to pass, when they were come, that he looked on Eliab, and said, "Surely the LORD's anointed is before him.

"MAN LOOKETH ON THE OUTWARD APPEARANCE, BUT THE LORD LOOKETH ON THE HEART"

But the LORD said unto Samuel, "Look not on his countenance, or on the height of his stature; because I have refused him: for the LORD seeth not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart."

Then Jesse called Abinadab, and made him pass before Samuel. And he said, "Neither hath the LORD chosen this."

Then Jesse made Shammah to pass by. And he said, "Neither hath the LORD chosen this."

Again, Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse, "The LORD hath not chosen these."

And Samuel said unto Jesse, "Are here all thy children?"

And he said, "There remaineth yet the youngest, and, behold, he keepeth the sheep."

And Samuel said unto Jesse, "Send and fetch him: for we will not sit down till he come hither."

And he sent, and brought him in. Now he was ruddy, and withal of a beautiful countenance, and goodly to look to. And the LORD said, "Arise, anoint him: for this is he."

Then Samuel took the horn of oil, and anointed him

in the midst of his brethren: and the Spirit of the LORD came upon David from that day forward. So Samuel rose up, and went to Ramah. — I Samuel 16:1-13.

The Friendship of David and Jonathan

The friendship of David and Jonathan is one of the most beautiful in history. Jonathan is the Bayard of the Old Testament, a knight without fear and without reproach, "whose strength," like Galahad's

"is as the strength of ten
Because his heart is pure."

A gallant soldier, gentle, winsome, attractive, beloved by his stern old father, torn in his sensitive soul between filial duty and that splendid love of his friend, loyal to both and faithful to both,—what could be finer than this friendship which lightens up the dark picture of that turbulent age of bloodshed and strife!

He seemed to have a premonition of his coming doom. He might have said of David as John said of Jesus, "He must increase, but I must decrease." How sad his lot! His fine young life, with all its hopes and aspirations to be trampled out beneath the rush of the Philistine host in that last desperate fight with the ancient foe of Israel! It seems a sad waste of precious human life, but who can tell how great may have been the influence of Jonathan in developing the finer elements in the life of David, in modifying the brutal, sensual tendencies of the times!

And it came to pass, when he had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul. And Saul took him that day, and would let him go no more home to his father's house. Then Jonathan and David made a covenant, because he loved him as his own soul. And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle.

HEAD OF DAVID

By Andrea Verrocchio (1435–1488)
In the National Gallery, Florence, Italy

THIS is the head of a bronze statue of David. Compare with the marble statue by Michael Angelo. Which do you think is the finer representation?

And David went out whithersoever Saul sent him, and behaved himself wisely: and Saul set him over the men of war, and he was accepted in the sight of all the people, and also in the sight of Saul's servants.

And it came to pass as they came, when David was returned from the slaughter of the Philistine, that the women came out of all cities of Israel, singing and dancing, to meet King Saul, with tabrets, with joy, and with instruments of music. —I Samuel 18:1–6.

The Beginning of Jealousy

And the women answered one another as they played, and said,

"Saul hath slain his thousands,
And David his ten thousands."

And Saul was very wroth, and the saying displeased him; and he said, "They have ascribed unto David ten thousands, and to me they have ascribed but thousands: and what can he have more but the kingdom?" And Saul eyed David from that day and forward.

And it came to pass on the morrow, that the evil spirit from God came upon Saul, and he prophesied in the midst of the house: and David played with his hand, as at other times: and there was a javelin in Saul's hand. And Saul cast the javelin; for he said, "I will smite David even to the wall with it." And David avoided out of his presence twice.

And Saul was afraid of David, because the Lord was with him, and was departed from Saul. Therefore Saul removed him from him, and made him his captain over a thousand; and he went out and came in before the people. And David behaved himself wisely in all his ways; and the Lord was with him. Wherefore when

Saul saw that he behaved himself very wisely, he was afraid of him. But all Israel and Judah loved David, because he went out and came in before them.

—I Samuel 18:7–16.

How Michal, the Younger Daughter of the King, Loved the Shepherd Boy of Bethlehem

And Saul said to David, "Behold my elder daughter, Merab, her will I give thee to wife: only be thou valiant for me, and fight the Lord's battles."

For Saul said, "Let not mine hand be upon him, but let the hand of the Philistines be upon him."

And David said unto Saul, "Who am I? And what is my life, or my father's family in Israel, that I should be son-in-law to the king?"

But it came to pass at the time when Merab, Saul's daughter, should have been given to David, that she was given unto Adriel, the Meholathite, to wife. And Michal, Saul's daughter, loved David: and they told Saul, and the thing pleased him.

And Saul commanded his servants, saying, "Commune with David secretly, and say, 'Behold, the king hath delight in thee, and all his servants love thee: now therefore be the king's son-in-law.'" And Saul gave him Michal, his daughter, to wife.

And Saul saw and knew that the Lord was with David, and that Michal, Saul's daughter, loved him. And Saul was yet the more afraid of David; and Saul became David's enemy continually.

Then the princes of the Philistines went forth: and it came to pass, after they went forth, that David behaved himself more wisely than all the servants of Saul; so that his name was much set by.

— I Samuel 18:17–20, 22, 28–30.

The Hatred of Saul for David Grows

And Saul spake to Jonathan, his son, and to all his servants, that they should kill David. But Jonathan, Saul's son, delighted much in David: and Jonathan told David, saying, "Saul, my father, seeketh to kill thee: now therefore, I pray thee, take heed to thyself until the morning, and abide in a secret place, and hide thyself: and I will go out and stand beside my father in the field where thou art, and I will commune with my father of thee; and what I see, that I will tell thee."

Jonathan Seeks to Make Peace

And Jonathan spake good of David unto Saul, his father, and said unto him, "Let not the king sin against his servant, against David; because he hath not sinned against thee, and because his works have been to thee-ward very good: for he did put his life in his hand, and slew the Philistine, and the Lord wrought a great salvation for all Israel: thou sawest it, and didst rejoice: wherefore then wilt thou sin against innocent blood, to slay David without a cause?"

And Saul hearkened unto the voice of Jonathan: and Saul sware, "As the Lord liveth, he shall not be slain."

And Jonathan called David, and Jonathan shewed him all those things. And Jonathan brought David to Saul, and he was in his presence, as in times past.

And there was war again: and David went out, and fought with the Philistines, and slew them with a great slaughter; and they fled from him.

And the evil spirit from the Lord was upon Saul, as he sat in his house with his javelin in his hand: and David played with his hand.

SAUL ATTEMPTS TO KILL DAVID WITH HIS JAVELIN

And Saul sought to smite David even in the wall with the javelin; but he slipped away out of Saul's presence, and he smote the javelin into the wall: and David fled, and escaped that night.

Saul also sent messengers unto David's house, to watch him, and to slay him in the morning: and Michal, David's wife, told him, saying, "If thou save not thy life to-night, to-morrow thou shalt be slain.

MICHAL SAVES HER HUSBAND'S LIFE

So Michal let David down through a window: and he went, and fled, and escaped.

And Michal took an image, and laid it in the bed, and put a pillow of goats' hair for his bolster, and covered it with a cloth. And when Saul sent messengers to take David, she said, "He is sick."

And Saul sent the messengers again to see David, saying, "Bring him up to me in the bed, that I may slay him." And when the messengers were come in, behold, there was an image in the bed, with a pillow of goats' hair for his bolster.

And Saul said unto Michal, "Why has thou deceived me so, and sent away mine enemy, that he is escaped?"

And Michal answered Saul, "He said unto me, 'Let me go; why should I kill thee?'" —I Samuel 19:1–17.

David Escapes from the Court of Saul

When David parted from Jonathan, the latter convinced against his will that the court was no safe place for his friend, the popular young champion was cast upon his own resources outside the pale of society. Losing not a moment, he fled for his life from the wrath of Saul. Spent and weary, he turned in at the sanctuary of Nob,

and obtained refreshment from the sacred shew-bread and a weapon, the great sword of Goliath. The poor priests later paid very dearly for this kindness.

And David fled from Naioth in Ramah, and came and said before Jonathan, "What have I done? What is mine iniquity? And what is my sin before thy father, that he seeketh my life?"

And he said unto him, "God forbid; thou shalt not die: behold, my father will do nothing either great or small, but that he will shew it me: and why should my father hide this thing from me? It is not so."

"THERE IS BUT A STEP BETWEEN ME AND DEATH"

And David sware moreover, and said, "Thy father certainly knoweth that I have found grace in thine eyes; and he saith, 'Let not Jonathan know this, lest he be grieved': but truly as the LORD liveth, and as thy soul liveth, there is but a step between me and death."

Then said Jonathan unto David, "Whatsoever thy soul desireth, I will even do it for thee."

And David said unto Jonathan, "Behold, to-morrow is the new moon, and I should not fail to sit with the king at meat: but let me go, that I may hide myself in the field unto the third day at even. If thy father at all miss me, then say, 'David earnestly asked leave of me that he might run to Bethlehem, his city: for there is a yearly sacrifice there for all the family.'

"If he say thus, 'It is well'; thy servant shall have peace: but if he be very wroth, then be sure that evil is determined by him. Therefore thou shalt deal kindly with thy servant; for thou hast brought thy servant into a covenant of the LORD with thee: notwithstanding, if there be in me iniquity, slay me thyself; for why shouldest thou bring me to thy father?"

And Jonathan said, "Far be it from thee: for if I knew certainly that evil were determined by my father to come upon thee, then would not I tell it thee?"

Then said David to Jonathan, "Who shall tell me? Or what if thy father answer thee roughly?"

THE COVENANT BETWEEN DAVID AND JONATHAN

And Jonathan said unto David, "Come, and let us go out into the field." And they went out both of them into the field.

And Jonathan said unto David, "O LORD God of Israel, when I have sounded my father about to-morrow any time, or the third day, and, behold, if there be good toward David, and I then send not unto thee, and shew it thee, the LORD do so and much more to Jonathan: but if it please my father to do thee evil, then I will shew it thee, and send thee away, that thou mayest go in peace: and the LORD be with thee, as he hath been with my father. And thou shalt not only while yet I live shew me the kindness of the LORD, that I die not: but also thou shalt not cut off thy kindness from my house forever: no, not when the LORD hath cut off the enemies of David every one from the face of the earth."

So Jonathan made a covenant with the house of David, saying, "Let the LORD even require it at the hand of David's enemies."

And Jonathan caused David to swear again, because he loved him: for he loved him as he loved his own soul.

Then Jonathan said to David, "To-morrow is the new moon: and thou shalt be missed, because thy seat will be empty. And when thou hast stayed three days, then thou shalt go down quickly, and come to the place where thou didst hide thyself when the business was

in hand, and shalt remain by the stone Ezel. And I will shoot three arrows on the side thereof, as though I shot at a mark.

"And, behold, I will send a lad, saying, 'Go, find out the arrows.' If I expressly say unto the lad, 'Behold, the arrows are on this side of thee, take them'; then come thou: for there is peace to thee, and no hurt; as the LORD liveth. But if I say thus unto the young man, 'Behold, the arrows are beyond thee'; go thy way: for the LORD hath sent thee away. And as touching the matter which thou and I have spoken of, behold, the LORD be between thee and me forever."

DAVID HIDES IN THE FIELD

So David hid himself in the field: and when the new moon was come, the king sat him down to eat meat. And the king sat upon his seat, as at other times, even upon a seat by the wall: and Jonathan arose, and Abner sat by Saul's side, and David's place was empty. Nevertheless Saul spake not anything that day: for he thought, "Something hath befallen him, he is not clean; surely he is not clean."

And it came to pass on the morrow, which was the second day of the month, that David's place was empty: and Saul said unto Jonathan, his son, "Wherefore cometh not the son of Jesse to meat, neither yesterday, nor to-day?"

And Jonathan answered Saul, "David earnestly asked leave of me to go to Bethlehem: and he said, 'Let me go, I pray thee; for our family hath a sacrifice in the city; and my brother, he hath commanded me to be there: and now, if I have found favour in thine eyes, let me get away, I pray thee, and see my brethren.' Therefore he cometh not unto the king's table."

Then Saul's anger was kindled against Jonathan, and he said unto him, "Thou son of the perverse rebellious woman, do not I know that thou hast chosen the son of Jesse to thine own confusion? For as long as the son of Jesse liveth upon the ground, thou shalt not be established, nor thy kingdom. Wherefore now send and fetch him unto me, for he shall surely die."

And Jonathan answered Saul, his father, and said unto him, "Wherefore shall he be slain? What hath he done?" And Saul cast a javelin at him to smite him: whereby Jonathan knew that it was determined of his father to slay David.

So Jonathan arose from the table in fierce anger, and did eat no meat the second day of the month: for he was grieved for David, because his father had done him shame.

JONATHAN SENDS DAVID HIS MESSAGE

THE LITTLE LAD AND THE ARROWS

And it came to pass in the morning, that Jonathan went out into the field at the time appointed with David, and a little lad with him. And he said unto his lad, "Run, find out now the arrows which I shoot." And as the lad ran, he shot an arrow beyond him.

And when the lad was come to the place of the arrow which Jonathan had shot, Jonathan cried after the lad, and said, "Is not the arrow beyond thee?"

And Jonathan cried after the lad, "Make speed, haste, stay not." And Jonathan's lad gathered up the arrows, and came to his master. But the lad knew not anything: only Jonathan and David knew the matter.

And Jonathan gave his artillery unto his lad, and said unto him, "Go, carry them to the city."

And as soon as the lad was gone, David arose out of a place toward the south, and fell on his face to the

MONASTERY OF SAINT GEORGE
Photograph by
Professor E. J. Goodspeed

CLOSER VIEW OF THE MONASTERY OF ST. GEORGE
Photograph by
Professor E. J. Goodspeed

This monastery is built into the rocks of the cliffs of the Wadi-el-Kelt. The Wadi-el-Kelt is a deep gorge in the hills of the wilderness of Judea. It has been sometimes, but doubtless wrongly, identified with the valley of Achar and the brook Cherith. This was a part of that wild and rugged wilderness of Judea in which David wandered when he was fleeing from Saul and later from the Philistines, who were occupying Bethlehem.

ground, and bowed himself three times: and they kissed one another, and wept one with another, until David exceeded. And Jonathan said to David, "Go in peace, forasmuch as we have sworn both of us in the name of the LORD, saying, 'The LORD be between me and thee, and between my seed and thy seed forever.'" And he arose and departed: and Jonathan went into the city. — I Samuel 20.

How David Got the Sword of Goliath from the Priests of Nob

Then came David to Nob to Ahimelech, the priest: and Ahimelech was afraid at the meeting of David, and said unto him, "Why art thou alone, and no man with thee?"

And David said unto Ahimelech, the priest, "The king hath commanded me a business, and hath said unto me, 'Let no man know anything of the business whereabout I send thee, and what I have commanded thee: and I have appointed my servants to such and such a place.' Now therefore what is under thine hand? Give me five loaves of bread in mine hand, or what there is present."

And the priest answered David, and said, "There is no common bread under mine hand, but there is hallowed bread."

So the priest gave him hallowed bread: for there was no bread there but the shewbread, that was taken from before the LORD, to put hot bread in the day when it was taken away.

DOEG, THE EDOMITE, LISTENS

Now a certain man of the servants of Saul was there that day, detained before the LORD; and his name was Doeg, an Edomite, the chiefest of the herdmen that belonged to Saul.

And David said unto Ahimelech, "And is there not here under thine hand spear or sword? For I have neither brought my sword nor my weapons with me, because the king's business required haste."

THE SWORD OF GOLIATH, THE PHILISTINE

And the priest said, "The sword of Goliath, the Philistine, whom thou slewest in the valley of Elah, behold, it is here wrapped in a cloth behind the ephod: if thou wilt take that, take it: for there is no other save that here."

And David said, "There is none like that; give it me."

—I Samuel 21:1–9.

How David Feigned Madness and Scrabbled on the Door of King Achish

AND David arose, and fled that day for fear of Saul, and went to Achish, the king of Gath. And the servants of Achish said unto him, "Is not this David, the king of the land? Did they not sing one to another of him in dances, saying,

'Saul hath slain his thousands,
And David his ten thousands?'" .

And David laid up these words in his heart, and was sore afraid of Achish, the king of Gath. And he changed his behaviour before them, and feigned himself mad in their hands, and scrabbled on the doors of the gate, and let his spittle fall down upon his beard.

Then said Achish unto his servants, "Lo, ye see the man is mad: wherefore then have ye brought him to me? Have I need of mad men, that ye have brought this fellow to play the mad man in my presence? Shall this fellow come into my house?" —I Samuel 21:10–15.

In the Cave of Adullam

David gathered a company of outlawed men about him: debtors unable to pay their debts, malcontents, fugitives, restless, roving spirits with good sword-arms and the love of adventure, four hundred at first and later six hundred of them. Their headquarters was the cave of Adullam.

Perhaps this rather disreputable band was later the nucleus of David's royal army. To certain fine and bold natures such a life makes a strong appeal. In such bands there is always much of chivalry, good fellowship, a certain rude justice, and, strange to say, respect for authority. David could not bring himself to slay the Lord's anointed, even when he had his enemy in his power.

The outlaw period of David's life is necessarily told in a disconnected, disjointed fashion. This is, however, a most interesting and important period in David's career. Such an experience is

like that of a child thrown into deep water. He either swims or drowns. If a man's character survives the shock of adversity, he is stronger and richer for the experience. But not many survive. As Nabal, the sheep-master, said, "There are many servants nowadays that break away every man from his master," but very few pass from this wild life to the throne of a great nation. David's soul was so great that he profited by the experience, and his character developed grandly under the strain. The hard experience did not embitter him nor render him simply vindictive and savage. He made the wilderness a school and many a valuable lesson he learned in it. The youthful champion, the petted darling of the court, emerged from the stern discipline of the wilderness with none of the finer qualities of tenderness, of forbearance, of faith, of poetic fervor destroyed; but with a hardening of the will, a toughening of fiber, a new kingliness of heart, a deeper understanding of life, which fitted him for the larger service which was soon to come.

David therefore departed thence, and escaped to the cave Adullam: and when his brethren and all his father's house heard it, they went down thither to him. And every one that was in distress, and every one that was in debt, and every one that was discontented, gathered themselves unto him; and he became a captain over them: and there were with him about four hundred men.

And David went thence to Mizpeh of Moab: and he said unto the king of Moab, "Let my father and my mother, I pray thee, come forth, and be with you, till I know what God will do for me."

And he brought them before the king of Moab: and they dwelt with him all the while that David was in the hold.

And the prophet Gad said unto David, "Abide not in the hold; depart, and get thee into the land of Judah." Then David departed, and came into the forest of Hareth.

When Saul heard that David was discovered, and the men that were with him (now Saul abode in Gibeah under a tree in Ramah, having his spear in his hand, and all his servants were standing about him); then Saul said unto his servants that stood about him, "Hear now, ye Benjamites; will the son of Jesse give every one of you fields and vineyards, and make you all captains of thousands, and captains of hundreds; that all of you have conspired against me, and there is none that sheweth me that my son hath made a league with the son of Jesse, and there is none of you that is sorry for me, or sheweth unto me that my son hath stirred up my servant against me, to lie in wait, as at this day?"

DOEG TELLS WHAT HE HEARD AT NOB

Then answered Doeg, the Edomite, which was set over the servants of Saul, and said, "I saw the son of Jesse coming to Nob, to Ahimelech, the son of Ahitub. And he enquired of the LORD for him, and gave him victuals, and gave him the sword of Goliath, the Philistine."

Then the king sent to call Ahimelech, the priest, the son of Ahitub, and all his father's house, the priests that were in Nob: and they came all of them to the king.

And Saul said, "Hear now, thou son of Ahitub."

And he answered, "Here I am, my lord."

And Saul said unto him, "Why have ye conspired against me, thou and the son of Jesse, in that thou hast given him bread, and a sword, and hast enquired of God for him, that he should rise against me, to lie in wait, as at this day?"

Then Ahimelech answered the king, and said, "And who is so faithful among all thy servants as David,

which is the king's son-in-law, and goeth at thy bidding, and is honourable in thine house? Did I then begin to enquire of God for him? Be it far from me: let not the king impute anything unto his servant, nor to all the house of my father: for thy servant knew nothing of all this, less or more."

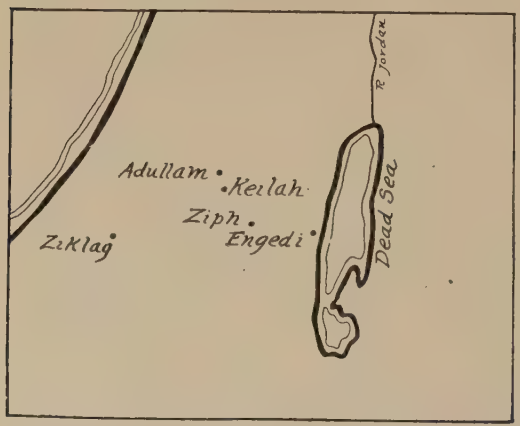
And the king said, "Thou shalt surely die, Ahimelech, thou, and all thy father's house."

THE TERRIBLE VENGEANCE OF SAUL

And the king said unto the footmen that stood about him, "Turn, and slay the priests of the LORD; because their hand also is with David, and because they knew when he fled, and did not shew it to me." But the servants of the king would not put forth their hand to fall upon the priests of the LORD.

HOW DOEG SLEW EIGHTY-FIVE PRIESTS AND ALL THE CITY WAS DESTROYED

And the king said to Doeg, "Turn thou, and fall upon the priests." And Doeg, the Edomite, turned, and he fell upon the priests, and slew on that day fourscore and five persons that did wear a linen ephod. And Nob, the city of the priests, smote he with the edge of the sword, both men and women, children and suck-



MAP OF THE WILDERNESS OF JUDEA. PLACES IN DAVID'S OUTLAW LIFE

lings, and oxen, and asses, and sheep, with the edge of the sword.

And one of the sons of Ahimelech, the son of Ahitub, named Abiathar, escaped, and fled after David. And Abiathar showed David that Saul had slain the LORD's priests. And David said unto Abiathar, "I knew it that day, when Doeg, the Edomite, was there, that he would surely tell Saul: I have occasioned the death of all the persons of thy father's house. Abide thou with me, fear not: for he that seeketh my life seeketh thy life: but with me thou shalt be in safeguard."

—I Samuel 22.

How David Delivered the People of Keilah

Then they told David, saying, "Behold, the Philistines fight against Keilah, and they rob the threshing-floors."

Therefore David enquired of the LORD, saying, "Shall I go and smite these Philistines?"

And the LORD said unto David, "Go, and smite the Philistines, and save Keilah."

And David's men said unto him, "Behold, we be afraid here in Judah: how much more then if we come to Keilah against the armies of the Philistines?"

Then David enquired of the LORD yet again. And the LORD answered him and said, "Arise, go down to Keilah; for I will deliver the Philistines into thine hand."

So David and his men went to Keilah, and fought with the Philistines, and brought away their cattle, and smote them with a great slaughter. So David saved the inhabitants of Keilah. And it came to pass, when Abiathar, the son of Ahimelech, fled to David to Keilah, that he came down with an ephod in his hand. And it was told Saul that David was come to Keilah. And Saul said, "God hath delivered him into mine hand; for he is shut in, by entering into a town that hath gates and bars."

And Saul called all the people together to war, to go down to Keilah, to besiege David and his men. And David knew that Saul secretly practised mischief against him; and he said to Abiathar, the priest, "Bring hither the ephod."

Then said David, "O Lord God of Israel, thy servant hath certainly heard that Saul seeketh to come to Keilah, to destroy the city for my sake. Will the men of Keilah deliver me up into his hand? Will Saul come down, as thy servant hath heard? O Lord God of Israel, I beseech thee, tell thy servant."

And the Lord said, "He will come down."

Then said David, "Will the men of Keilah deliver me and my men into the hand of Saul?"

And the Lord said, "They will deliver thee up."

—I Samuel 23:1–12.

David and His Six Hundred Men in the Wilderness of Ziph

Then David and his men, which were about six hundred, arose and departed out of Keilah, and went whithersoever they could go. And it was told Saul that David was escaped from Keilah; and he forbare to go forth. And David abode in the wilderness in strongholds, and remained in a mountain in the wilderness of Ziph. And Saul sought him every day, but God delivered him not into his hand. And David saw that Saul was come out to seek his life: and David was in the wilderness of Ziph in a wood.

How Jonathan Helped David

And Jonathan, Saul's son, arose, and went to David into the wood, and strengthened his hand in God. And he said unto him, "Fear not: for the hand of Saul, my father, shall not find thee; and thou shalt be king over

Israel, and I shall be next unto thee; and that also Saul, my father, knoweth." And they two made a covenant before the LORD: and David abode in the wood, and Jonathan went to his house.

THE ZIPHITES REPORT THE HIDING-PLACE OF DAVID TO SAUL

Then came up the Ziphites to Saul to Gibeah, saying, "Doth not David hide himself with us in strongholds in the wood, in the hill of Hachilah, which is on the south of Jeshimon? Now therefore, O king, come down according to all the desire of thy soul to come down; and our part shall be to deliver him into the king's hand."

And Saul said "Blessed be ye of the LORD; for ye have compassion on me. Go, I pray you, prepare yet, and know and see his place where his haunt is, and who hath seen him there: for it is told me that he dealeth very subtilly. See therefore, and take knowledge of all the lurking places where he hideth himself, and come ye again to me with the certainty, and I will go with you: and it shall come to pass, if he be in the land, that I will search him out throughout all the thousands of Judah."

DAVID FLEES TO MAON

And they arose, and went to Ziph before Saul: but David and his men were in the wilderness of Maon, in the plain on the south of Jeshimon. Saul also and his men went to seek him. And they told David: wherefore he came down into a rock, and abode in the wilderness of Maon. And when Saul heard that, he pursued after David in the wilderness of Maon. And Saul went on this side of the mountain, and David and his men on that side of the mountain: and David made haste

to get away for fear of Saul; for Saul and his men compassed David and his men round about to take them.

But there came a messenger unto Saul, saying, "Haste thee, and come; for the Philistines have invaded the land."

Wherefore Saul returned from pursuing after David, and went against the Philistines: therefore they called that place, Sela-hammahlekoth.

And David went up from thence, and dwelt in strongholds at En-gedi. —I Samuel 23:13–29.

David Spares Saul's Life in the Cave

And it came to pass, when Saul was returned from following the Philistines, that it was told him, saying, "Behold, David is in the wilderness of En-gedi."

Then Saul took three thousand chosen men out of all Israel, and went to seek David and his men upon the rocks of the wild goats. And he came to the sheepcotes by the way, where was a cave; and Saul went in to cover his feet: and David and his men remained in the sides of the cave.

And the men of David said unto him, "Behold the day of which the Lord said unto thee, 'Behold, I will deliver thine enemy into thine hand, that thou mayest do to him as it shall seem good unto thee.'" Then David arose, and cut off the skirt of Saul's robe privily. And it came to pass afterward, that David's heart smote him, because he had cut off Saul's skirt.

And he said unto his men, "The Lord forbid that I should do this thing unto my master, the Lord's anointed, to stretch forth mine hand against him, seeing he is the anointed of the Lord."

So David stayed his servants with these words, and suffered them not to rise against Saul. But Saul

rose up out of the cave, and went on his way. David also arose afterward, and went out of the cave, and cried after Saul, saying, "My lord the king." And when Saul looked behind him, David stooped with his face to the earth, and bowed himself.

And David said to Saul, "Wherefore hearest thou men's words, saying, 'Behold, David seeketh thy hurt?' Behold, this day thine eyes have seen how that the LORD had delivered thee to-day into mine hand in the cave: and some bade me kill thee: but mine eye spared thee; and I said, 'I will not put forth mine hand against my lord; for he is the LORD's anointed.' Moreover, my father, see, yea, see the skirt of thy robe in my hand: for in that I cut off the skirt of thy robe, and killed thee not, know thou and see that there is neither evil nor transgression in mine hand, and I have not sinned against thee; yet thou huntest my soul to take it. The LORD judge between me and thee, and the LORD avenge me of thee: but mine hand shall not be upon thee. As saith the proverb of the ancients, 'Wickedness proceedeth from the wicked: but mine hand shall not be upon thee.'

"After whom is the king of Israel come out? After whom dost thou pursue? After a dead dog, after a flea. The LORD therefore be judge, and judge between me and thee, and see, and plead my cause, and deliver me out of thine hand."

"IS THIS THY VOICE, MY SON, DAVID?"

And it came to pass, when David had made an end of speaking these words unto Saul, that Saul said, "Is this thy voice, my son David?" And Saul lifted up his voice, and wept.

And he said to David, "Thou art more righteous

than I: for thou hast rewarded me good, whereas I have rewarded thee evil. And thou hast shewed this day how that thou hast dealt well with me: forasmuch as when the LORD had delivered me into thine hand, thou killedst me not. For if a man find his enemy, will he let him go well away? Wherefore the LORD reward thee good for that thou hast done unto me this day. And now, behold, I know well that thou shalt surely be king, and that the kingdom of Israel shall be established in thine hand. Swear now therefore unto me by the LORD, that thou wilt not cut off my seed after me, and that thou wilt not destroy my name out of my father's house."

And David sware unto Saul. And Saul went home; but David and his men gat them up unto the hold.

—I Samuel 24.

THE RICH FOOL OF MAON

The romantic side of this period of David's life is set forth in a most interesting way in the adventure with the rich sheep-master of Carmel and his charming wife, Abigail. It seems that David's company had protected old Nabal's sheep-shearers from other marauders, and in return, David sent a polite but firm request for certain supplies. The unobliging old sheep-master was far from polite in his answer. He did not know David and he had no desire to make his acquaintance. No bread or water or flesh would he give. Back went the scouts and David prepared to march on Nabal's farm to enforce his request at the edge of the sword.

Meanwhile Abigail, the young and beautiful wife, had heard of what was going on. She knew what a raid on that defenseless farm would mean, and she hesitated not a moment. She took a substantial present and started for the outlaw's camp. Meeting David on the march, she made her graceful and effective plea for mercy. She intimated that her old husband was quite as foolish as his name indicated, and David accepted her apology and her present. When Nabal heard of what had happened, he had what was probably a stroke of apoplexy and died in a few days, leaving David and Abigail to marry.

And Samuel died; and all the Israelites were gathered together, and lamented him, and buried him in his house at Ramah. And David arose, and went down to the wilderness of Paran. And there was a man in Maon, whose possessions were in Carmel; and the man was very great, and he had three thousand sheep, and a thousand goats; and he was shearing his sheep in Carmel. Now the name of the man was Nabal; and the name of his wife, Abigail: and she was a woman of good understanding, and of a beautiful countenance: but the man was churlish and evil in his doings; and he was of the house of Caleb.

DAVID SENDS A MESSENGER TO THE RICH SHEEP-MASTER OF CARMEL

And David heard in the wilderness that Nabal did shear his sheep. And David sent out ten young men, and David said unto the young men, "Get you up to

WOMEN DRYING RAISINS

Photograph by Professor Lewis Bayles Paton

The grapes are spread out on the ground upon cloths to dry. Raisins are frequently mentioned in the Old Testament.

Abigail brought a hundred clusters of raisins as part of her present to David.

Carmel, and go to Nabal, and greet him in my name: and thus shall ye say to him that liveth in prosperity, 'Peace be both to thee, and peace be to thine house, and peace be unto all that thou hast. And now I have heard that thou hast shearers: now thy shepherds which were with us, we hurt them not, neither was there aught missing unto them, all the while they were in Carmel. Ask thy young men, and they will shew thee. Wherefore let the young men find favour in thine eyes: for we come in a good day: give, I pray thee, whatsoever cometh to thine hand unto thy servants, and to thy son David.'" And when David's young men came, they spake to Nabal according to all those words in the name of David, and ceased.

"THERE ARE MANY MASTERLESS SERVANTS NOWADAYS"

And Nabal answered David's servants, and said, "Who is David? And who is the son of Jesse? There be many servants nowadays that break away every man from his master. Shall I then take my bread, and my water, and my flesh that I have killed for my shearers, and give it unto men, whom I know not whence they be?" So David's young men turned their way, and went again, and came and told him all those sayings.

And David said unto his men, "Gird ye on every man his sword." And they girded on every man his sword; and David also girded on his sword: and there went up after David about four hundred men; and two hundred abode by the stuff.

ABIGAIL, THE BEAUTIFUL WIFE OF NABAL, HEARS OF HIS RUDE REPLY TO DAVID'S SERVANT

But one of the young men told Abigail, Nabal's wife, saying, "Behold, David sent messengers out of the wil-

derness to salute our master; and he railed on them. But the men were very good unto us, and we were not hurt, neither missed we anything, as long as we were conversant with them, when we were in the fields: they were a wall unto us both by night and day, all the while we were with them keeping the sheep. Now therefore know and consider what thou wilt do; for evil is determined against our master, and against all his household: for he is such a son of Belial, that a man cannot speak to him."

ABIGAIL PREPARES A PRESENT FOR DAVID

Then Abigail made haste, and took two hundred loaves, and two bottles of wine, and five sheep ready dressed, and five measures of parched corn, and an hundred clusters of raisins, and two hundred cakes of figs, and laid them on asses. And she said unto her servants, "Go on before me; behold, I come after you." But she told not her husband, Nabal. And it was so, as she rode on the ass, that she came down by the covert of the hill, and, behold, David and his men came down against her; and she met them.

Now David had said, "Surely in vain have I kept all that this fellow hath in the wilderness, so that nothing was missed of all that pertained unto him: and he hath requited me evil for good. So and more also do God unto the enemies of David, if I leave of all that pertain to him by the morning light any male."

NABAL IS HIS NAME AND FOLLY IS HIS NATURE

And when Abigail saw David, she hasted, and lighted off the ass, and fell before David on her face, and bowed herself to the ground, and fell at his feet, and said, "Upon me, my lord, upon me let this iniquity be: and let thine

handmaid, I pray thee, speak in thine audience, and hear the words of thine handmaid. Let not my lord, I pray thee, regard this man of Belial, even Nabal: for as his name is, so is he; Nabal is his name, and folly is with him: but I, thine handmaid, saw not the young men of my lord, whom thou didst send. Now, therefore, my lord, as the LORD liveth, and as thy soul liveth, seeing the LORD hath withholden thee from coming to shed blood, and from avenging thyself with thine own hand, now let thine enemies, and they that seek evil to my lord, be as Nabal. And now this blessing which thine handmaid hath brought unto my lord, let it even be given unto the young men that follow my lord. I pray thee, forgive the trespass of thine handmaid: for the LORD will certainly make my lord a sure house; because my lord fighteth the battles of the LORD, and evil hath not been found in thee all thy days.

"Yet a man is risen to pursue thee, and to seek thy soul: but the soul of my lord shall be bound in the bundle of life with the LORD thy God; and the souls of thine enemies, them shall he sling out, as out of the middle of a sling. And it shall come to pass, when the LORD shall have done to my lord according to all the good that he hath spoken concerning thee, and shall have appointed thee ruler over Israel; that this shall be no grief unto thee, nor offence of heart unto my lord, either that thou hast shed blood causeless, or that my lord hath avenged himself: but when the LORD shall have dealt well with my lord, then remember thine handmaid."

And David said to Abigail, "Blessed be the LORD God of Israel, which sent thee this day to meet me: and blessed be thou, which hast this day kept me from coming to shed blood, and from avenging myself with mine own hand. For in very deed, as the LORD God of Israel liveth,

which hath kept me back from hurting thee, except thou hadst hasted and come to meet me, surely there had not been left unto Nabal by the morning light any male."

So David received of her hand that which she had brought him, and said unto her, "Go up in peace to thine house; see, I have hearkened to thy voice, and have accepted thy person."

HOW NABAL WHO HAD FEASTED LIKE A KING BECAME AS A STONE

And Abigail came to Nabal; and, behold, he held a feast in his house, like the feast of a king; and Nabal's heart was merry within him, for he was very drunken: wherefore she told him nothing, less or more, until the morning light. But it came to pass in the morning, when the wine was gone out of Nabal, and his wife had told him these things, that his heart died within him, and he became as a stone. And it came to pass about ten days after, that the LORD smote Nabal, that he died.

HOW DAVID TOOK ABIGAIL AS HIS WIFE

And when David heard that Nabal was dead, he said, "Blessed be the LORD, that hath pleaded the cause of my reproach from the hand of Nabal, and hath kept his servant from evil: for the LORD hath returned the wickedness of Nabal upon his own head." And David sent and communed with Abigail, to take her to him to wife.

And when the servants of David were come to Abigail to Carmel, they spake unto her, saying, "David sent us unto thee, to take thee to him to wife."

And she arose, and bowed herself on her face to the earth, and said, "Behold, let thine handmaid be a serv-

ant to wash the feet of the servants of my lord." And Abigail hasted, and arose, and rode upon an ass, with five damsels of hers that went after her; and she went after the messengers of David, and became his wife. David also took Ahinoam of Jezreel; and they were also both of them his wives.

But Saul had given Michal, his daughter, David's wife, to Phalti, the son of Laish, which was of Gallim.

—I Samuel 25.

How David Spared Saul a Second Time

DAVID IS HUNTED LIKE A PARTRIDGE IN THE MOUNTAINS

Life was by no means all romance to David and his men. Saul pursued him with a vindictive energy, "as one hunts a partridge." Life became decidedly perilous. Twice Saul was in David's power, and twice he was permitted to escape.

And the Ziphites came unto Saul to Gibeah, saying "Doth not David hide himself in the hill of Hachilah, which is before Jeshimon?"

Then Saul arose, and went down to the wilderness of Ziph, having three thousand chosen men of Israel with him, to seek David in the wilderness of Ziph. And Saul pitched in the hill of Hachilah, which is before Jeshimon, by the way. But David abode in the wilderness, and he saw that Saul came after him into the wilderness. David therefore sent out spies, and understood that Saul was come in very deed.

HOW DAVID SURPRISED SAUL AS HE LAY ASLEEP IN CAMP SURROUNDED BY HIS MEN

And David arose, and came to the place where Saul had pitched: and David beheld the place where Saul lay, and Abner, the son of Ner, the captain of his host: and

Saul lay in the trench, and the people pitched round about him. Then answered David and said to Ahimelech, the Hittite, and to Abishai, the son of Zeruiah, brother to Joab, saying, "Who will go down with me to Saul to the camp?"

And Abishai said, "I will go down with thee."

So David and Abishai came to the people by night: and, behold, Saul lay sleeping within the trench, and his spear stuck in the ground at his bolster: but Abner and the people lay round about him. Then said Abishai to David, "God hath delivered thine enemy into thine hand this day: now therefore let me smite him, I pray thee, with the spear even to the earth at once, and I will not smite him the second time."

And David said to Abishai, "Destroy him not: for who can stretch forth his hand against the LORD's anointed, and be guiltless?"

David said furthermore, "As the LORD liveth, the LORD shall smite him; or his day shall come to die; or he shall descend into battle, and perish. The LORD forbid that I should stretch forth mine hand against the LORD's anointed: but, I pray thee, take thou now the spear that is at his bolster, and the cruse of water, and let us go."

HOW DAVID TOOK SAUL'S SPEAR AND CRUSE OF WATER

So David took the spear and the cruse of water from Saul's bolster; and they gat them away, and no man saw it, nor knew it, neither awaked: for they were all asleep; because a deep sleep from the LORD was fallen upon them.

Then David went over to the other side, and stood on the top of an hill afar off; a great space being between them: and David cried to the people, and to Abner, the son of Ner, saying, "Answerest thou not, Abner?"

Then Abner answered and said, "Who are thou that criest to the king?"

And David said to Abner, "Art not thou a valiant man? And who is like to thee in Israel? Wherefore then hast thou not kept thy lord the king? For there came one of the people in to destroy the king thy lord. This thing is not good that thou hast done. As the LORD liveth, ye are worthy to die, because ye have not kept your master, the LORD's anointed. And now see where the king's spear is, and the cruse of water that was at his bolster."

And Saul knew David's voice, and said, "Is this thy voice, my son David?"

And David said, "It is my voice, my lord, O king."

And he said, "Wherefore doth my lord thus pursue after his servant? For what have I done? Or what evil is in mine hand? Now therefore, I pray thee, let my lord the king hear the words of his servant. If the LORD have stirred thee up against me, let him accept an offering: but if they be the children of men, cursed be they before the LORD; for they have driven me out this day from abiding in the inheritance of the LORD, saying, 'Go, serve other gods.' Now therefore, let not my blood fall to the earth before the face of the LORD: for the king of Israel is come out to seek a flea, as when one doth hunt a partridge in the mountains."

SAUL BLESSES DAVID

Then said Saul, "I have sinned; return my son, David: for I will no more do thee harm, because my soul was precious in thine eyes this day: behold, I have played the fool, and have erred exceedingly."

And David answered and said, "Behold the king's spear! And let one of the young men come over and fetch it. The LORD render to every man his righteousness and

his faithfulness: for the LORD delivered thee into my hand to-day, but I would not stretch forth mine hand against the LORD'S anointed. And, behold, as thy life was much set by this day in mine eyes, so let my life be much set by in the eyes of the LORD, and let him deliver me out of all tribulation."

Then Saul said to David, "Blessed be thou, my son David: thou shalt both do great things, and also shalt still prevail." So David went on his way, and Saul returned to his place. —I Samuel 26.

A VINEYARD OF PALESTINE

The patient donkey is waiting for his master in a vineyard in Palestine. It does not look like a good country in which to raise grapes. You see a ruined tower in the distance. "There was a certain householder which planted a vineyard and hedged it about, and digged a wine-press in it and built a tower, and let it out to husbandmen and went into a far country."—*Matthew 21:33.*

This is the hilly country around Jerusalem with which David was so familiar.

DAVID TAKES REFUGE IN THE COURT OF THE KING OF GATH

This outlaw life palled upon David after a while. He was made for better things. There was no refuge for him in Judah. Saul's spies were everywhere in the hills, and the pursuit grew so dangerous to David that he went to the Philistine court and offered the services of his swordsmen to the king. Achish gladly accepted the help of so valiant a chieftain, and gave him the border-town of Ziklag as his own. David completely won the confidence of Achish, but while David pretended to fight against his own people, in reality he was raiding the eastern country, killing every human being, that the truth might not leak out, and winning the favor of the chieftains of Judah by sending them goodly portions of the spoil. Of course such deception could be carried out for a comparatively short time. Sooner or later it must be discovered.

And David said in his heart, "I shall now perish one day by the hand of Saul: there is nothing better for me than that I should speedily escape into the land of the Philistines; and Saul shall despair of me, to seek me any more in the coast of Israel: so shall I escape out of his hand."

And David arose, and he passed over with the six hundred men that were with him unto Achish, the son of Maoch, King of Gath. And David dwelt with Achish at Gath, he and his men, every man with his household, even David with his two wives, Ahinoam, the Jezreelitess, and Abigail, the Carmelitess, Nabal's wife. And it was told Saul that David was fled to Gath: and he sought no more again for him.

And David said unto Achish, "If I have now found grace in thine eyes, let them give me a place in some town in the country, that I may dwell there: for why should thy servant dwell in the royal city with thee?" Then Achish gave him Ziklag that day: wherefore Ziklag pertaineth unto the kings of Judah unto this day. And the time that David dwelt in the country of the Philistines was a full year and four months.

DAVID PRETENDS TO RAID HIS OWN COUNTRY BUT REALLY DESTROYS HER ENEMIES AND LEAVES NOT A SOUL TO TELL THE TALE

And David and his men went up, and invaded the Geshurites, and the Gezrites, and the Amalekites: for those nations were of old the inhabitants of the land, as thou goest to Shur, even unto the land of Egypt. And David smote the land, and left neither man nor woman alive, and took away the sheep, and the oxen, and the asses, and the camels, and the apparel, and returned, and came to Achish.

ACHISH BELIEVES DAVID HAS TURNED AGAINST ISRAEL

And Achish said, "Whither have ye made a road today?"

And David said, "Against the south of Judah, and against the south of the Jerahmeelites, and against the south of the Kenites."

And David saved neither man nor woman alive, to bring tidings to Gath, saying, "Lest they should tell on us, saying, 'So did David, and so will be his manner all the while he dwelleth in the country of the Philistines.'"

And Achish believed David, saying, "He hath made his people Israel utterly abhor him; therefore he shall be my servant forever." —I Samuel 27.

THE LORDS OF THE PHILISTINES DO NOT TRUST DAVID

Affairs were approaching a crisis between the Philistines and Israel. Achish summoned his tributary chiefs to the grand muster which was to crush Israel. Some of the Philistine princes doubted David's loyalty and protested against his presence. Fortunately, as it turned out, the Amalekites had just raided David's town and carried off the inhabitants, including David's wives. David was allowed to leave the Philistine host, thus relieving both parties of embarrassment. Two days later, the news of the battle of Gilboa put an end to the outlaw life and opened the road which led to the crown and the glory of the later days.

Now the Philistines gathered together all their armies to Aphek: and the Israelites pitched by a fountain which is in Jezreel. And the lords of the Philistines passed on by hundreds, and by thousands: but David and his men passed on in rereward with Achish. Then said the princes of the Philistines, "What do these Hebrews here?"

And Achish said unto the princes of the Philistines, "Is not this David, the servant of Saul, the king of Israel,

which hath been with me these days, or these years, and I have found no fault in him since he fell unto me unto this day?"

And the princes of the Philistines were wroth with him; and the princes of the Philistines said unto him, "Make this fellow return, that he may go again to his place which thou hast appointed him, and let him not go down with us to battle, lest in the battle he be an adversary to us: for wherewith should he reconcile himself unto his master? Should it not be with the heads of these men? Is not this David, of whom they sang one to another in dances, saying,

'Saul slew his thousands,
And David his ten thousands'?"

Then Achish called David, and said unto him, "Surely, as the LORD liveth, thou hast been upright, and thy going out and thy coming in with me in the host is good in my sight: for I have not found evil in thee since the day of thy coming unto me unto this day: nevertheless the lords favour thee not. Wherefore now return, and go in peace, that thou displease not the lords of the Philistines."

DAVID IS LIKE AN ANGEL OF GOD TO ACHISH

And David said unto Achish, "But what have I done? And what hast thou found in thy servant so long as I have been with thee unto this day, that I may not go fight against the enemies of my lord, the king?"

And Achish answered and said to David, "I know that thou art good in my sight, as an angel of God: notwithstanding the princes of the Philistines have said, 'He shall not go up with us to battle.' Wherefore now rise up early in the morning with thy master's servants that

are come with thee: and as soon as ye be up early in the morning and have light, depart."

So David and his men rose up early to depart in the morning, to return into the land of the Philistines. And the Philistines went up to Jezreel. —I Samuel 29.

The Raid of the Amalekites against Ziklag

And it came to pass, when David and his men were come to Ziklag in the third day, that the Amalekites had invaded the south, and Ziklag, and smitten Ziklag, and burned it with fire; and had taken the women captives, that were therein: they slew not any, either great or small, but carried them away, and went on their way.

So David and his men came to the city, and, behold, it was burned with fire; and their wives, and their sons, and their daughters, were taken captives. Then David and the people that were with him lifted up their voice and wept, until they had no more power to weep. And David's two wives were taken captives, Ahinoam, the Jezreelitess, and Abigail, the wife of Nabal, the Carmelite. And David was greatly distressed; for the people spake of stoning him, because the soul of all the people was grieved, every man for his sons and for his daughters: but David encouraged himself in the Lord his God. And David said to Abiathar, the priest, Ahimelech's son, "I pray thee, bring me hither the ephod." And Abiathar brought thither the ephod to David.

And David enquired at the Lord, saying, "Shall I pursue after this troop? Shall I overtake them?"

And he answered him, "Pursue: for thou shalt surely overtake them, and without fail recover all."

So David went, he and the six hundred men that were with him, and came to the brook Besor, where those that were left behind stayed. But David pursued, he

and four hundred men: for two hundred abode behind, which were so faint that they could not go over the brook Besor.

THE YOUNG EGYPTIAN SERVANT OF THE AMALEKITE CHIEF WHO BETRAYED HIS MASTER

And they found an Egyptian in the field, and brought him to David, and gave him bread, and he did eat; and they made him drink water; and they gave him a piece of a cake of figs, and two clusters of raisins: and when he had eaten, his spirit came again to him: for he had eaten no bread, nor drunk any water, three days and three nights.

And David said unto him, "To whom belongest thou? And whence art thou?"

And he said, "I am a young man of Egypt, servant to an Amalekite; and my master left me, because three days agone I fell sick. We made an invasion upon the south of the Cherethites and upon the coast which belongeth to Judah, and upon the south of Caleb; and we burned Ziklag with fire."

And David said to him, "Canst thou bring me down to this company?"

And he said, "Swear unto me by God, that thou wilt neither kill me, nor deliver me into the hands of my master, and I will bring thee down to this company."

DAVID OVERTAKES THE AMALEKITES EATING AND DRINKING AND DANCING, AND ONLY FOUR HUNDRED ESCAPE ON CAMELS

And when he had brought him down, behold, they were spread abroad upon all the earth, eating and drinking, and dancing, because of all the great spoil that they had taken out of the land of the Philistines, and out of the land of Judah. And David smote them from the

twilight even unto the evening of the next day: and there escaped not a man of them, save four hundred young men, which rode upon camels, and fled. And David recovered all that the Amalekites had carried away: and David rescued his two wives. And there was nothing lacking to them, neither small nor great, neither sons nor daughters, neither spoil, nor anything that they had taken to them: David recovered all. And David took all the flocks and the herds, which they drove before those other cattle, and said, "This is David's spoil."

THE MEN WHO STAY BY THE BAGGAGE HAVE THE SAME REWARD AS THOSE WHO FIGHT

And David came to the two hundred men which were so faint that they could not follow David, whom they had made also to abide at the brook Besor: and they went forth to meet David, and to meet the people that were with him: and when David came near to the people, he saluted them.

Then answered all the wicked men and men of Belial, of those that went with David, and said, "Because they went not with us, we will not give them aught of the spoil that we have recovered, save to every man his wife and his children, that they may lead them away, and depart."

Then said David, "Ye shall not do so, my brethren, with that which the LORD hath given us, who hath preserved us, and delivered the company that came against us into our hand. For who will hearken unto you in this matter? But as his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff: they shall part alike." And it was so from that day forward, that he made it a statute and an ordinance for Israel unto this day. —I Samuel 30:1–25.

David Hears the News of the Fatal Field of Gilboa

The news of the overwhelming disaster at Gilboa was brought to David by an Amalekite runner, who, expecting to gain favor, presented the royal crown and bracelet. David's action was shrewd and loyal. He executed the messenger who claimed to have put the old king to death at his request. He paid every possible honor to the fallen heroes. He commended the men of Jabesh-gilead for the courage and patriotism they had shown in rescuing the bodies of the royal family from shame, and he composed the splendid dirge, the "Song of the Bow," which commemorated the valor of the rival house, and expressed his own deep sense of grief and personal loss.

AN AMALEKITE RUNNER COMES IN FROM SAUL'S CAMP

Now it came to pass after the death of Saul, when David was returned from the slaughter of the Amalekites, and David had abode two days in Ziklag; it came even to pass on the third day, that, behold, a man came out of the camp from Saul with his clothes rent, and earth upon his head: and so it was, when he came to David, that he fell to the earth, and did obeisance. And David said unto him, "From whence comest thou?"

And he said unto him, "Out of the camp of Israel am I escaped."

And David said unto him, "How went the matter? I pray thee, tell me."

And he answered, "The people are fled from the battle, and many of the people are also fallen dead; and Saul and Jonathan, his son, are dead also."

And David said unto the young man that told him, "How knowest thou that Saul and Jonathan, his son, be dead?"

And the young man that told him said, "As I happened by chance upon Mount Gilboa, behold, Saul leaned

upon his spear; and lo, the chariots and horsemen followed hard after him. And when he looked behind him, he saw me, and called unto me. And I answered, 'Here am I.'

"And he said unto me, 'Who art thou?'

"And I answered him, 'I am an Amalekite.'

"He said unto me again, 'Stand, I pray thee, upon me, and slay me: for anguish is come upon me, because my life is yet whole in me.'

"So I stood upon him, and slew him, because I was sure that he could not live after that he was fallen: and I took the crown that was upon his head, and the bracelet that was on his arm, and have brought them hither unto my lord."

Then David took hold on his clothes, and rent them; and likewise all the men that were with him: and they mourned, and wept, and fasted until even, for Saul, and for Jonathan, his son, and for the people of the LORD, and for the house of Israel; because they were fallen by the sword.

And David said unto the young man that told him, "Whence art thou?"

And he answered, "I am the son of a stranger, an Amalekite."

And David said unto him, "How wast thou not afraid to stretch forth thine hand to destroy the LORD'S anointed?"

And David called one of the young men, and said, "Go near, and fall upon him." And he smote him so that he died.

And David said unto him, "Thy blood be upon thy head; for thy mouth hath testified against thee, saying, 'I have slain the LORD'S anointed.'"

THE ANCIENT TOWN OF HEBRON

Photograph by W. A. Pottenger expressly for The Book of Life

The Town of Hebron is one of the oldest in Palestine. There is even a tradition that Adam was created here and died here! A long succession of Hebrew characters are associated with the spot. After the death of Saul, David made Hebron his capital for seven and a half years. Abner was slain by Joab at the gates of Hebron and here David executed the murderers of Ish-bosheth. It was fortified by Rehoboam, and it figured in the campaigns of the Crusaders, the Maccabees, and the Allies in the Great War.

THE SONG OF THE BOW

And David lamented with this lamentation over Saul and over Jonathan, his son (also he bade them teach the children of Judah the use of the bow: behold, it is written in the book of Jasher).

"The beauty of Israel is slain upon thy high places:
How are the mighty fallen! Tell it not in Gath,
Publish it not in the streets of Askelon;
Lest the daughters of the Philistines rejoice,
Lest the daughters of the uncircumcised triumph.

Ye mountains of Gilboa,
Let there be no dew, neither let there be rain, upon you,
nor fields of offerings:
For there the shield of the mighty is vilely cast away,

The shield of Saul, as though he had not been anointed
with oil.

From the blood of the slain, from the fat of the mighty,
The bow of Jonathan turned not back,
And the sword of Saul returned not empty.
Saul and Jonathan were lovely and pleasant in their lives,
And in their death they were not divided:
They were swifter than eagles,
They were stronger than lions.

Ye daughters of Israel, weep over Saul,
Who clothed you in scarlet, with other delights,
Who put ornaments of gold upon your apparel.
How are the mighty fallen in the midst of the battle!

O Jonathan, thou wast slain in thine high places.
I am distressed for thee, my brother Jonathan:
Very pleasant hast thou been unto me:
Thy love to me was wonderful,
Passing the love of women.
How are the mighty fallen,
And the weapons of war perished!" —II Samuel 1.

David Anointed King in Hebron

David lost no time in securing the crown. He went to Hebron with his family and was there proclaimed king. There was no open opposition. The people were stunned by the disaster to the army, and the triumphant Philistines were apparently satisfied that the blow was final. David as a vassal king seemed as good as any.

And it came to pass after this, that David enquired of the Lord, saying, "Shall I go up into any of the cities of Judah?"

And the Lord said unto him, "Go up."

And David said, "Whither shall I go up?"

And he said, "Unto Hebron."

HEBRON

Photograph by W. A. Pottenger expressly for The Book of Life

This is a view of the fields of Hebron with the ancient town on the little hill; with the old oak of Abraham in the middle of the picture, near the white building.

So David went up thither, and his two wives also, Ahinoam, the Jezreelitess, and Abigail, Nabal's wife, the Carmelite. And his men that were with him did David bring up, every man with his household: and they dwelt in the cities of Hebron. And the men of Judah came, and there they anointed David king over the house of Judah. And they told David, saying, "The men of Jabesh-gilead were they that buried Saul."

And David sent messengers unto the men of Jabesh-gilead, and said unto them, "Blessed be ye of the LORD, that ye have shewed this kindness unto your lord, even unto Saul, and have buried him. And now the LORD shew kindness and truth unto you: and I also will requite you this kindness, because ye have done this thing. Therefore now let your hands be strengthened, and be ye valiant: for your master Saul is dead, and also the house of Judah have anointed me king over them."

—II Samuel 2: 1–7.

Ish-bosheth, the Rival King, in Mahanaim

David was not, however, to be without a rival. Abner, Saul's great lieutenant, hurried Ish-bosheth, the weak son of Saul, across the Jordan and there proclaimed him king of Israel. While the northern tribes nominally owed allegiance to Ish-bosheth, or Esh-Baal, as he is called in Chronicles, there was no enthusiasm for him. He seems to have been a negative character without initiative or force. A sharp skirmish is recorded between a small company under Abner and another under Joash, David's chief captain, in which Abner killed Asahel, the younger brother of Joab. These two truly great men hated each other with a deadly hatred and their rivalry was now stimulated into a blood-feud.

But Abner, the son of Ner, captain of Saul's host, took Ish-bosheth, the son of Saul, and brought him over to Mahanaim, and made him king over Gilead, and over the Ashurites, and over Jezreel, and over Ephraim, and over Benjamin, and over all Israel. Ish-bosheth, Saul's son, was forty years old when he began to reign over Israel, and reigned two years. But the house of Judah followed David. And the time that David was king in Hebron over the house of Judah was seven years and six months.

How Abner and Joab sat down on either side the pool of Gibeon and what came of it

And Abner, the son of Ner, and the servants of Ish-bosheth, the son of Saul, went out from Mahanaim to Gibeon. And Joab, the son of Zeruiah, and the servants of David went out and met together by the pool of Gibeon: and they sat down, the one on the one side of the pool, and the other on the other side of the pool.

And Abner said to Joab, "Let the young men now arise, and play before us."

And Joab said, "Let them arise."

Then there arose and went over by number twelve of Benjamin, which pertained to Ish-bosheth, the son of Saul, and twelve of the servants of David. And they caught every one his fellow by the head, and thrust his sword in his fellow's side; so they fell down together: wherefore that place was called Helkath-hazzurim, which is in Gibeon. And there was a very sore battle that day; and Abner was beaten, and the men of Israel, before the servants of David.

HOW ABNER SMOTE ASAHEL, THE SWIFT RUNNER, UNDER THE FIFTH RIB

And there were three sons of Zeruiah there, Joab, and Abishai, and Asahel: and Asahel was as light of foot as a wild roe. And Asahel pursued after Abner; and in going he turned not to the right hand nor to the left from following Abner.

Then Abner looked behind him, and said, "Art thou Asahel?"

And he answered, "I am."

And Abner said to him, "Turn thee aside to thy right hand or to thy left, and lay thee hold on one of the young men, and take thee his armour." But Asahel would not turn aside from following of him.

And Abner said again to Asahel, "Turn thee aside from following me: wherefore should I smite thee to the ground? How then should I hold up my face to Joab, thy brother?"

Howbeit he refused to turn aside; wherefore Abner with the hinder end of the spear smote him under the fifth rib, that the spear came out behind him; and he fell down there, and died in the same place: and it came to pass, that as many as came to the place where Asahel fell down and died stood still. Joab also and Abishai pursued

after Abner: and the sun went down when they were come to the hill of Ammah, that lieth before Giah by the way of the wilderness of Gibeon.

HOW ABNER AND JOAB MADE A TEMPORARY PEACE

And the children of Benjamin gathered themselves together after Abner, and became one troop, and stood on the top of an hill. Then Abner called to Joab, and said, "Shall the sword devour forever? Knowest thou not that it will be bitterness in the latter end? How long shall it be then, ere thou bid the people return from following their brethren?"

And Joab said, "As God liveth, unless thou hadst spoken, surely then in the morning the people had gone up every one from following his brother."

So Joab blew a trumpet, and all the people stood still, and pursued after Israel no more, neither fought they any more. And Abner and his men walked all that night through the plain, and passed over Jordan, and went through all Bithron, and they came to Mahanaim. And Joab returned from following Abner: and when he had gathered all the people together, there lacked of David's servants nineteen men and Asahel. But the servants of David had smitten of Benjamin, and of Abner's men, so that three hundred and threescore men died.

And they took up Asahel, and buried him in the sepulcher of his father, which was in Beth-lehem. And Joab and his men went all night, and they came to Hebron at break of day. —II Samuel 2:8–32.

THE WAR WITH THE HOUSE OF SAUL

Finally Abner tired of his puppet-king. He realized that the cause of the house of Saul was hopeless. David was steadily gaining in popularity and power. He came to David with a proposal of peace. David made a feast for him and his twenty men at which Abner

promised to bring all northern Israel to David's support. David heartily agreed upon a league, but Joab, following Abner, treacherously killed him, avenging the death of his brother, Asahel. The power of Joab at this time was greater even than that of the king. David saw at once the danger of arousing the hostility of the northern tribes because of the impolitic act. While David dared not punish Joab, he rebuked him sternly, disavowed all complicity in the deed, and himself followed the bier of Abner to the grave. The people were pleased because of the generosity of David.

Now there was long war between the house of Saul and the house of David: but David waxed stronger and stronger, and the house of Saul waxed weaker and weaker.

And it came to pass, while there was war between the house of Saul and the house of David, that Abner made himself strong for the house of Saul.

HOW ABNER PROPOSED A LEAGUE

And Abner sent messengers to David on his behalf, saying, "Whose is the land?" saying also, "Make thy league with me, and, behold, my hand shall be with thee, to bring about all Israel unto thee."

And he said, "Well; I will make a league with thee: but one thing I require of thee, that is thou shalt not see my face, except thou first bring Michal, Saul's daughter, when thou comest to see my face."

And David sent messengers to Ish-bosheth, Saul's son, saying, "Deliver me my wife Michal."

And Ish-bosheth sent and took her from her husband, even from Phaltiel, the son of Laish. And her husband went with her along, weeping behind her, to Bahurim. Then said Abner unto him, "Go, return." And he returned.

And Abner had communication with the elders of Israel, saying, "Ye sought for David in times past to be king over you: now then do it: for the LORD hath spoken

of David, saying, 'By the hand of my servant David I will save my people Israel out of the hand of the Philistines, and out of the hand of all their enemies.'"

And Abner also spake in the ears of Benjamin: and Abner went also to speak in the ears of David in Hebron all that seemed good to Israel, and that seemed good to the whole house of Benjamin. So Abner came to David to Hebron, and twenty men with him. And David made Abner and the men that were with him a feast. And Abner said unto David, "I will arise and go, and will gather all Israel unto my lord the king, that they may make a league with thee, and that thou mayest reign over all that thine heart desireth." And David sent Abner away; and he went in peace.

HOW JOAB REBUKED DAVID FOR TREATING WITH ABNER

And, behold, the servants of David and Joab came from pursuing a troop, and brought in a great spoil with them: but Abner was not with David in Hebron; for he had sent him away, and he was gone in peace. When Joab and all the host that was with him were come, they told Joab, saying, "Abner, the son of Ner, came to the king, and he hath sent him away, and he is gone in peace."

Then Joab came to the king, and said, "What hast thou done? Behold, Abner came unto thee; why is it that thou hast sent him away, and he is quite gone? Thou knowest Abner, the son of Ner, that he came to deceive thee, and to know thy going out and thy coming in, and to know all that thou doest."

HOW JOAB KILLED ABNER IN REVENGE FOR HIS BROTHER ASAHEL

And when Joab was come out from David, he sent messengers after Abner, which brought him again from

the well of Sirah: but David knew it not. And when Abner was returned to Hebron, Joab took him aside in the gate to speak with him quietly, and smote him there under the fifth rib, that he died, for the blood of Asahel, his brother.

HOW DAVID MOURNED FOR ABNER

And afterward when David heard it, he said, "I and my kingdom are guiltless before the LORD forever from the blood of Abner, the son of Ner: let it rest on the head of Joab, and on all his father's house; and let there not fail from the house of Joab one that hath an issue, or that is a leper, or that leaneth on a staff, or that falleth on the sword, or that lacketh bread."

So Joab and Abishai, his brother, slew Abner, because he had slain their brother Asahel at Gibeon in the battle.

And David said to Joab, and to all the people that were with him, "Rend your clothes, and gird you with sackcloth, and mourn before Abner." And King David himself followed the bier. And they buried Abner in Hebron: and the king lifted up his voice, and wept at the grave of Abner; and all the people wept.

And the king lamented over Abner, and said, "Died Abner as a fool dieth? Thy hands were not bound, nor thy feet put in fetters: as a man falleth before wicked men, so fellest thou." And all the people wept again over him.

And when all the people came to cause David to eat meat while it was yet day, David sware, saying, "So do God to me, and more also, if I taste bread, or aught else, till the sun be down." And all the people took notice of it, and it pleased them: as whatsoever the king did pleased all the people. For all the people and all Israel understood that day that it was not of the king to slay Abner, the son of Ner.

And the king said unto his servants, "Know ye not

that there is a prince and a great man fallen this day in Israel? And I am this day weak, though anointed king; and these men, the sons of Zeruiah, be too hard for me: the LORD shall reward the doer of evil according to his wickedness."

—II Samuel 3:1, 6, 12–39.

The Fate of the House of Saul

The fate of Ish-bosheth was sealed when Abner died. Two captains, hoping to win favor from David, killed Ish-bosheth in his bed at noon and took his head to the capital. They were poor judges of character. David was not likely to reward any one who took vengeance on the house of Saul. His prompt execution of the bloody captains won still greater favor with the northern tribes, and his position as king over all Israel was now secure.

And when Saul's son heard that Abner was dead in Hebron, his hands were feeble, and all the Israelites were troubled.

HOW TWO CAPTAINS OF THE FORCES OF ISH-BOSHETH TREACHEROUSLY KILLED THEIR MASTER

And Saul's son had two men that were captains of bands: the name of the one was Baanah, and the name of the other Rechab, the sons of Rimmon, a Beerothite, of the children of Benjamin (for Beeroth also was reckoned to Benjamin: and the Beerothites fled to Gittaim, and were sojourners there until this day). And Jonathan, Saul's son, had a son that was lame of his feet. He was five years old when the tidings came of Saul and Jonathan out of Jezreel, and his nurse took him up, and fled: and it came to pass, as she made haste to flee, that he fell, and became lame. And his name was Mephibosheth.

And the sons of Rimmon, the Beerothite, Rechab and Baanah, went, and came about the heat of the day to the house of Ish-bosheth, who lay on a bed at noon.

And they came thither into the midst of the house,

as though they would have fetched wheat; and they smote him under the fifth rib: and Rechab and Baanah, his brother, escaped. For when they came into the house, he lay on his bed in his bed-chamber, and they smote him, and slew him, and beheaded him, and took his head, and gat them away through the plain all night.

HOW THE TWO CAPTAINS BROUGHT THE HEAD OF ISH-BOSHETH TO DAVID

And they brought the head of Ish-bosheth unto David to Hebron, and said to the king, "Behold the head of Ish-bosheth, the son of Saul, thine enemy, which sought thy life; and the LORD hath avenged my lord the king this day of Saul, and of his seed."

And David answered Rechab and Baanah, his brother, the sons of Rimmon, the Beerothite, and said unto them, "As the LORD liveth, who hath redeemed my soul out of all adversity, when one told me, saying, 'Behold, Saul is dead,' thinking to have brought good tidings, I took hold of him and slew him in Ziklag who thought that I would have given him a reward for his tidings: how much more, when wicked men have slain a righteous person in his own house upon his bed? Shall I not therefore now require his blood of your hand, and take you away from the earth?"

And David commanded his young men, and they slew them, and cut off their hands and their feet, and hanged them up over the pool in Hebron. But they took the head of Ish-bosheth, and buried it in the sepulcher of Abner in Hebron. — II Samuel 4.

DAVID, KING OVER ALL ISRAEL

Secure in the possession of his kingdom, David began at once to establish a strong government at home. With shrewd judgment, he chose for the permanent site of the government the stronghold of

Jebus. In the center of the territory of Israel, commanding the roads north and south, it was the most admirable site for a capital. This ancient stronghold, enlarged and developed, gradually became the famous city of Jerusalem, the object of the passionate love and devotion of the Jews of later days. David organized a standing army, though a levy on the whole nation was made in time of war. Civil government was gradually developed and its functions were defined.

By his leniency and forbearance and the exercise of kingly qualities which he possessed to a high degree, David steadily strengthened his position. The tribes saw in the young man who had not exulted in the fall of his rival, not only a champion, a tried military chieftain; they saw also the qualities of steadiness, of mature judgment, of statesmanship, for which they looked in a king. All Israel gathered and again anointed David, this time as king over a united people.

Now follows a period of which the records are very scanty. David took the citadel of the Jebusites and founded the famous city of Jerusalem. The act of Israel in proclaiming a king over a united people aroused the Philistines. For a time, Israel was overrun by the Philistine hosts and driven again to the mountains and caves. At this crisis, the value of David's outlaw days became clear. He knew every inch of the wilderness; he was past-master of the art of guerrilla warfare. Gradually he wore out the enemy's strength; gradually his own resources increased until at last in a great battle near Gibeon, he routed the ancient foe. The defeat of Gibeah was avenged, and so thoroughly were the forces of the Philistines beaten that Israel was forever relieved of the menace which had for so many years threatened her very existence.

Then came all the tribes of Israel to David unto Hebron, and spake, saying, "Behold, we are thy bone and thy flesh. Also in time past, when Saul was king over us, thou wast he that leddest out and broughtest in Israel: and the LORD said to thee, 'Thou shalt feed my people Israel, and thou shalt be a captain over Israel.'"

So all the elders of Israel came to the king to Hebron; and King David made a league with them in Hebron before the LORD: and they anointed David king over Israel.

David was thirty years old when he began to reign, and he reigned forty years. In Hebron he reigned over Judah seven years and six months: and in Jerusalem he reigned thirty and three years over all Israel and Judah.

And the king and his men went to Jerusalem unto the Jebusites, the inhabitants of the land: which spake unto David, saying, "Except thou take away the blind and the lame, thou shalt not come in hither": thinking David cannot come in hither.

Nevertheless David took the stronghold of Zion: the same is the city of David. And David said on that day, "Whosoever getteth up to the gutter, and smiteth the Jebusites, and the lame and the blind, that are hated of David's soul, he shall be chief and captain."

Wherefore they said, "The blind and the lame shall not come into the house."

So David dwelt in the fort, and called it the city of David. And David built round about from Millo and inward. And David went on, and grew great, and the LORD God of hosts was with him.

And Hiram, King of Tyre, sent messengers to David, and cedar-trees, and carpenters, and masons: and they built David an house. And David perceived that the LORD had established him king over Israel, and that he had exalted his kingdom for his people Israel's sake.

—II Samuel 5:1-12.

THE PHILISTINES ATTACK DAVID

But when the Philistines heard that they had anointed David king over Israel, all the Philistines came up to seek David; and David heard of it, and went down to the hold. The Philistines also came and spread themselves in the valley of Rephaim. And David enquired of the LORD, saying, "Shall I go up to the Philistines? Wilt thou deliver them into mine hand?"

And the LORD said unto David, "Go up: for I will doubtless deliver the Philistines into thine hand."

And David came to Baal-perazim, and David smote them there, and said, "The LORD hath broken forth upon mine enemies before me, as the breach of waters." Therefore he called the name of that place Baal-perazim. And there they left their images, and David and his men burned them.

THE VICTORY OVER THE PHILISTINES

And the Philistines came up yet again, and spread themselves in the valley of Rephaim.

And when David enquired of the LORD, he said, "Thou shalt not go up; but fetch a compass behind them, and come upon them over against the mulberry-trees. And let it be, when thou hearest the sound of a going in the tops of the mulberry-trees, that then thou shalt bestir thyself: for then shall the LORD go out before thee, to smite the host of the Philistines." And David did so, as the LORD had commanded him; and smote the Philistines from Geba until thou come to Gezer.

—II Samuel 5:17–25.

THE MIGHTY MEN OF DAVID

These also are the chief of the mighty men whom David had, who strengthened themselves with him in his kingdom, and with all Israel, to make him king, according to the word of the LORD concerning Israel.

JASHOBEAM WHO SLEW THREE HUNDRED AT ONE TIME

And this is the number of the mighty men whom David had; Jashobeam, an Hachmonite, the chief of the captains: he lifted up his spear against three hundred slain by him at one time.

ELEAZAR, WHO DEFEATED THE PHILISTINES IN THE BARLEY FIELD

And after him was Eleazar, the son of Dodo, the Ahohite, who was one of the three mighties. He was with David at Pas-dammim, and there the Philistines were gathered together to battle, where was a parcel of ground full of barley; and the people fled from before the Philistines. And they set themselves in the midst of that parcel, and delivered it, and slew the Philistines; and the LORD saved them by a great deliverance.

—I Chronicles 11:10–14.

THE STORY OF THE THREE VALIANT CAPTAINS

One of the finest stories of the Old Testament belongs to the period when Israel was swept by the Philistine forces and David was concealed in his old hiding place, the cave of Adullam. Even the town of Bethlehem was occupied by a Philistine garrison. David longed for a drink of water from the well of the little town on the hills. Three captains broke through the Philistine lines and brought the water to David. No finer act of loyalty is recorded in history and no more knightly spirit than that of David when he poured the water upon the ground as a costly and precious sacrifice to the LORD. This story reveals the most attractive side of David's character, and shows why his friends were "grappled to his soul with hoops of steel."

Now three of the thirty captains went down to the rock to David, into the cave of Adullam; and the host of the Philistines encamped in the valley of Rephaim. And David was then in the hold, and the Philistines' garrison was then at Beth-lehem. And David longed, and said, "Oh that one would give me drink of the water of the well of Beth-lehem, that is at the gate! And the three brake through the host of the Philistines, and drew water out of the well of Beth-lehem, that was by the gate, and took it, and brought it to David: but David would not drink of it, but poured it out to the LORD, and said, "My God forbid it me, that I should do this thing: shall I

drink the blood of these men that have put their lives in jeopardy? For with the jeopardy of their lives they brought it." Therefore he would not drink it. These things did these three mightiest. — I Chronicles 11:15–19.

The Cave of Adullam

David and his three captains bold
Kept ambush once within a hold.
It was in Adullam's cave,
Nigh which no water they could have,
Nor spring nor running brook was near
To quench the thirst that parched them there.
Then David, King of Israel,
Straight bethought him of a well,
Which stood beside the city gate
At Bethlehem; where, before his state
Of kingly dignity, he had
Oft drunk his fill, a shepherd lad;
But now his fierce Philistine foe
Encamped before it he does know.
Yet ne'er the less, with heat opprest,
Those three bold captains he addrest;
And wished that one to him would bring
Some water from his native spring.
His valiant captains instantly
To execute his will did fly.
The mighty three the ranks broke through
Of armèd foes, and water drew
For David, their beloved king,
At his own sweet native spring.
Back through their armèd foes they haste,
With the hard-earned treasure graced.
But when the good King David found
What they had done, he on the ground
The water poured. "Because," said he,
"That it was at the jeopardy
Of your three lives this thing ye did,
That I should drink it, God forbid."

—*Charles Lamb.*

Other Stories of Valiant Men

ABISHAI, WHO SLEW THREE HUNDRED

And Abishai, the brother of Joab, he was chief of the three: for lifting up his spear against three hundred, he slew them, and had a name among the three. Of the three, he was more honourable than the two; for he was their captain: howbeit he attained not to the first three.

BENAIAH, WHO KILLED A LION ON A SNOWY DAY

Benaiah, the son of Jehoiada, the son of a valiant man of Kabzeel, who had done many acts; he slew two lion-like men of Moab: also he went down and slew a lion in a pit in a snowy day. And he slew an Egyptian, a man of great stature, five cubits high; and in the Egyptian's hand was a spear like a weaver's beam; and he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew him with his own spear. These things did Benaiah, the son of Jehoiada, and had the name among the three mighties. Behold, he was honourable among the thirty, but attained not to the first three and David set him over his guard. —I Chronicles 11:20–25.

THE MEN OF BENJAMIN WHO COULD SHOOT WITH EITHER HAND

Now these are they that came to David to Ziklag, while he yet kept himself close because of Saul, the son of Kish: and they were among the mighty men, helpers of the war. They were armed with bows, and could use both the right hand and the left in hurling stones and shooting arrows out of a bow, even of Saul's brethren of Benjamin.

THE LION-FACED MEN OF GAD

And of the Gadites there separated themselves unto David into the hold to the wilderness men of might, and

men of war fit for the battle, that could handle shield and buckler, whose faces were like the faces of lions, and were as swift as the roes upon the mountains. These were of the sons of Gad, captains of the host: one of the least was over an hundred, and the greatest over a thousand. These are they that went over Jordan in the first month, when it had overflown all his banks; and they put to flight all them of the valleys, both toward the east, and toward the west.

THE CAPTAINS OF BENJAMIN AND JUDAH

And there came of the children of Benjamin and Judah to the hold unto David. And David went out to meet them, and answered and said unto them, "If ye be come peaceably unto me to help me, mine heart shall be knit unto you: but if ye be come to betray me to mine enemies, seeing there is no wrong in mine hands, the God of our fathers look thereon, and rebuke it.

Then the spirit came upon Amasai, who was chief of the captains, and he said, "Thine are we, David, and on thy side, thou son of Jesse: peace, peace be unto thee, and peace be to thine helpers; for thy God helpeth thee." Then David received them, and made them captains of the band.

THE CAPTAINS OF MANASSEH

And there fell some of Manasseh to David, when he came with the Philistines against Saul to battle: but they helped them not: for the lords of the Philistines upon advisement sent them away, saying, "He will fall to his master Saul to the jeopardy of our heads." As he went to Ziklag, there fell to him of Manasseh, Adnah, and Jozabad, and Jediael, and Michael, and Jozabad, and Elihu, and Zilthai, captains of the thousands that were of Manasseh. And they helped David against the

band of the rovers: for they were all mighty men of valour, and were captains in the host. For at that time day by day there came to David to help him, until it was a great host, like the host of God. —I Chronicles 12:1, 2, 8, 14–22.

The Muster of the Tribes at Hebron

And these are the numbers of the bands that were ready armed to the war, and came to David to Hebron, to turn the kingdom of Saul to him, according to the word of the Lord. The children of Judah that bare shield and spear were six thousand and eight hundred, ready armed to the war: of the children of Simeon, mighty men of valour for the war, seven thousand and one hundred; of the children of Levi four thousand and six hundred; and Jehoiada was the leader of the Aaronites, and with him were three thousand and seven hundred; and Zadok, a young man mighty of valour, and of his father's house twenty and two captains; and of the children of Benjamin, the kindred of Saul, three thousand: for hitherto the greatest part of them had kept the ward of the house of Saul; and of the children of Ephraim twenty thousand and eight hundred, mighty men of valour, famous throughout the house of their fathers; and of the half tribe of Manasseh, eighteen thousand, which were expressed by name, to come and make David king; and of the children of Issachar, which were men that had understanding of the times, to know what Israel ought to do, the heads of them were two hundred; and all their brethren were at their commandment; of Zebulun, such as went forth to battle, expert in war, with all instruments of war, fifty thousand, which could keep rank: they were not of double heart; and of Naphtali a thousand captains, and with them with shield and spear thirty and seven thousand; and of the Danites expert in war, twenty and eight thousand and six hundred;

and of Asher, such as went forth to battle, expert in war, forty thousand; and on the other side of Jordan, of the Reubenites, and the Gadites, and of the half tribe of Manasseh, with all manner of instruments of war for the battle, an hundred and twenty thousand,—all these men of war, that could keep rank, came with a perfect heart to Hebron, to make David king over all Israel: and all the rest also of Israel were of one heart to make David king. And there they were with David three days, eating and drinking: for their brethren had prepared for them. Moreover they that were nigh them, even unto Issachar and Zebulun and Naphtali, brought bread on asses, and on camels, and on mules, and on oxen, and meat, meal, cakes of figs, and bunches of raisins, and wine, and oil, and oxen, and sheep abundantly: for there was joy in Israel. — I Chronicles 12:23–40.

The Ark Is Brought up to the Capital

No less important than the centralization and consolidation of power was the making of Jerusalem the central shrine of worship. The bringing in of the ark after the first failure, resulting in the death of Uzzah, was attended by great national feasting and rejoicing.

Again, David gathered together all the chosen men of Israel, thirty thousand. And David arose, and went with all the people that were with him from Baale of Judah, to bring up from thence the ark of God, whose name is called by the name of the Lord of hosts that dwelleth between the cherubim. And they set the ark of God upon a new cart, and brought it out of the house of Abinadab that was in Gibeah: and Uzzah and Ahio, the sons of Abinadab, drave the new cart. And they brought it out of the house of Abinadab which was at Gibeah, accompanying the ark of God: and Ahio went

before the ark. And David and all the house of Israel played before the LORD on all manner of instruments made of fir wood, even on harps, and on psalteries, and on timbrels, and on cornets, and on cymbals.

THE SACRILEGE OF UZZAH

And when they came to Nachon's threshing-floor, Uzzah put forth his hand to the ark of God, and took hold of it; for the oxen shook it. And the anger of the LORD was kindled against Uzzah; and God smote him there for his error; and there he died by the ark of God. And David was displeased, because the LORD had made a breach upon Uzzah: and he called the name of the place Perez-uzzah to this day.

And David was afraid of the LORD that day, and said, "How shall the ark of the LORD come to me?" So David would not remove the ark of the LORD unto him into the city of David: but David carried it aside into the house of Obed-edom, the Gittite. And the ark of the LORD continued in the house of Obed-edom, the Gittite, three months: and the LORD blessed Obed-edom, and all his household.

And it was told King David, saying, "The LORD hath blessed the house of Obed-edom, and all that pertaineth unto him, because of the ark of God." So David went and brought up the ark of God from the house of Obed-edom into the city of David with gladness. And it was so, that when they that bare the ark of the LORD had gone six paces, he sacrificed oxen and fatlings. And David danced before the LORD with all his might; and David was girded with a linen ephod. So David and all the house of Israel brought up the ark of the LORD with shouting, and with the sound of the trumpet. And as the ark of the LORD came into the city of David, Michal, Saul's

daughter, looked through a window, and saw King David leaping and dancing before the LORD; and she despised him in her heart.

THE FEAST OF REJOICING. EACH MAN AND WOMAN HAS A CAKE OF BREAD, A GOOD PIECE OF FLESH, AND A FLAGON OF WINE

And they brought in the ark of the LORD, and set it in his place, in the midst of the tabernacle that David had pitched for it: and David offered burnt offerings and peace offerings before the LORD. And as soon as David had made an end of offering burnt offerings and peace offerings, he blessed the people in the name of the LORD of hosts. And he dealt among all the people, even among the whole multitude of Israel, as well to the women as men, to every one a cake of bread, and a good piece of flesh, and a flagon of wine. So all the people departed every one to his house. —II Samuel 6:1–19.

MOSQUE OF OMAR

Photograph by W. A. Pottenger expressly for The Book of Life

This is a near-view of the Mosque in the Temple area.

David May not Build a House for the Lord

And it came to pass, when the king sat in his house, and the Lord had given him rest round about from all his enemies; that the king said unto Nathan, the prophet, "See now, I dwell in an house of cedar, but the ark of God dwelleth within curtains."

And Nathan said to the king, "Go, do all that is in thine heart; for the Lord is with thee."

The Word of the Lord Which Came to Nathan

And it came to pass that night, that the word of the Lord came unto Nathan, saying, "Go and tell my servant David, 'Thus saith the Lord, "Shalt thou build me an house for me to dwell in? Whereas I have not dwelt in any house since the time that I brought up the children of Israel out of Egypt, even to this day, but have walked in a tent and in a tabernacle. In all the places wherein I have walked with all the children of Israel spake I a word with any of the tribes of Israel, whom I commanded to feed my people Israel, saying, 'Why build ye not me an house of cedar?'"'

"Now therefore so shalt thou say unto my servant David, 'Thus saith the Lord of hosts, "I took thee from the sheepcote, from following the sheep, to be ruler over my people, over Israel: and I was with thee whithersoever thou wentest, and have cut off all thine enemies out of thy sight, and have made thee a great name, like unto the name of the great men that are in the earth. Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime, and as since the time that I commanded judges to be over my people Israel, and have caused thee to rest from all thine enemies.

Also the LORD telleth thee that he will make thee an house.

"'"And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, and I will establish his kingdom. He shall build an house for my name, and I will stablish the throne of his kingdom forever. I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: but my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee. And thine house and thy kingdom shall be established forever before thee: thy throne shall be established forever."'"

According to all these words, and according to all this vision, so did Nathan speak unto David.

—II Samuel 7:1–17.

THE PRAYER OF DAVID

Then went King David in, and sat before the LORD, and he said, "Who am I, O Lord GOD? And what is my house, that thou hast brought me hitherto? And this was yet a small thing in thy sight, O Lord GOD; but thou hast spoken also of thy servant's house for a great while to come. And is this the manner of man, O Lord God? And what can David say more unto thee? For thou, Lord GOD, knowest thy servant. For thy word's sake, and according to thine own heart, hast thou done all these great things, to make thy servant know them.

"Wherefore thou art great, O LORD God: for there is none like thee, neither is there any God beside thee, according to all that we have heard with our ears. And what one nation in the earth is like thy people, even like Israel, whom God went to redeem for a people to himself, and to make him a name, and to do for you great things and terrible, for thy land, before thy people, which thou

CASTLE OF DAVID AT JERUSALEM

Photograph by W. A. Pottenger expressly for The Book of Life

This tower in its present form dates from the beginning of the 14th century. It rests upon a massive foundation. It is the finest example existing of wall towers of the city. It is on the west side of the city, south of the Jaffa gate.

redeemedst to thee from Egypt, from the nations and their gods? For thou hast confirmed to thyself thy people Israel to be a people unto thee forever: and thou, LORD, art become their God.

"And now, O LORD God, the word that thou hast spoken concerning thy servant, and concerning his house, establish it forever, and do as thou hast said. And let thy name be magnified forever, saying, 'The LORD of hosts is the God over Israel': and let the house of thy servant David be established before thee. For thou, O LORD of hosts, God of Israel, hast revealed to thy servant, saying, 'I will build thee an house': therefore hath thy servant found in his heart to pray this prayer unto thee. And now, O Lord GOD, thou art that God, and thy words be true, and thou hast promised this goodness unto thy servant: therefore now let it please thee to bless the house of thy servant, that it may continue forever before

thee: for thou, O Lord God, hast spoken it: and with thy blessing let the house of thy servant be blessed forever."

—II Samuel 7:18–29.

The Foreign Conquests of David

The government at home firmly established, David embarked upon a period of territorial expansion. These important foreign wars and conquests receive scant treatment in the Old Testament. It appears that Moab was conquered and two-thirds of the prisoners were put to death. Ammon, with the neighboring states of Zobah, Beth-rehob, Maacah, and Tob, forming a powerful confederacy, was next attacked, and, after three severe campaigns, conquered, and the extensive territory made subject. Edom, with the ports on the Red Sea, also fell before David's victorious arms. With Hiram, King of Tyre, and Toi, King of Hamath, David made alliances. The Philistine power was broken and many of those redoubtable warriors entered David's army. The triumph of the great king was complete. He was master of the whole Canaanitish world, overlord of a territory which might fairly be called an empire.

THE CONQUEST OF MOAB

And after this it came to pass, that David smote the Philistines, and subdued them: and David took Methegammah out of the hand of the Philistines. And he smote Moab, and measured them with a line, casting them down to the ground; even with two lines measured he to put to death, and with one full line to keep alive. And so the Moabites became David's servants, and brought gifts.

DAVID TAKES A THOUSAND CHARIOTS FROM HADADEZER AND HIS GOLDEN SHIELDS

David smote also Hadadezer, the son of Rehob, King of Zobah, as he went to recover his border at the river Euphrates. And David took from him a thousand chariots, and seven hundred horsemen, and twenty thousand footmen: and David houghed all the chariot horses, but

RUINS OF A ROMAN TEMPLE AT RABBATH AMMON

Photograph by Professor Lewis Bayles Paton

East of the Jordan lived the strong Ammonite tribes, and their principal city was Rabbath Ammon. It consisted of a lower town and a citadel. Because of the perennial stream flowing through it, the city was called the City of Waters. It was besieged and taken by Joab and David towards the end of David's reign.

GREEK THEATRE AT RABBATH AMMON

Photograph by Professor Lewis Bayles Paton

This great theatre, one of the largest in existence, shows how strong was once the influence of Greek civilization in this region.

reserved of them for an hundred chariots. And when the Syrians of Damascus came to succour Hadadezer, King of Zobah, David slew of the Syrians two and twenty thousand men. Then David put garrisons in Syria of Damascus: and the Syrians became servants to David, and brought gifts. And the LORD preserved David whithersoever he went. And David took the shields of gold that were on the servants of Hadadezer, and brought them to Jerusalem. And from Betah, and from Berothai, cities of Hadadezer, King David took exceeding much brass.

THE SON OF KING TOI PAYS A VISIT TO DAVID

When Toi, King of Hamath, heard that David had smitten all the host of Hadadezer, then Toi sent Joram, his son, unto King David, to salute him, and to bless him, because he had fought against Hadadezer, and smitten him: for Hadadezer had wars with Toi. And Joram brought with him vessels of silver, and vessels of gold, and vessels of brass: which also King David did dedicate unto the LORD, with the silver and gold that he had dedicated of all nations which he subdued; of Syria, and of Moab, and of the children of Ammon, and of the Philistines, and of Amalek, and of the spoil of Hadadezer, son of Rehob, King of Zobah. And David gat him a name when he returned from smiting of the Syrians in the valley of salt, being eighteen thousand men.

THE CONQUEST OF EDOM

And he put garrisons in Edom; throughout all Edom put he garrisons, and all they of Edom became David's servants. And the LORD preserved David whithersoever he went. And David reigned over all Israel; and David executed judgment and justice unto all his people.

THE CHIEFS OF THE KINGDOM

And Joab, the son of Zeruiah, was over the host; and Jehoshaphat, the son of Ahilud, was recorder; and Zadok, the son of Ahitub, and Ahimelech, the son of Abiathar, were the priests; and Seraiah was the scribe; and Benaiah, the son of Jehoiada, was over both the Cherethites and the Pelethites; and David's sons were chief rulers.

—II Samuel 8.

KING HANUN SHAVES HALF THE BEARDS OF DAVID'S MEN

And it came to pass after this, that the king of the children of Ammon died, and Hanun, his son, reigned in his stead. Then said David, "I will shew kindness unto Hanun, the son of Nahash, as his father shewed kindness unto me." And David sent to comfort him by the hand of his servants for his father. And David's servants came into the land of the children of Ammon.

And the princes of the children of Ammon said unto Hanun, their lord, "Thinkest thou that David doth honour thy father, that he hath sent comforters unto thee? Hath not David rather sent his servants unto thee, to search the city, and to spy it out, and to overthrow it?"

Wherefore Hanun took David's servants, and shaved off the one half of their beards, and cut off their garments in the middle, and sent them away.

When they told it unto David, he sent to meet them, because the men were greatly ashamed: and the king said, "Tarry at Jericho until your beards be grown, and then return."

JOAB DEFEATS THE HOSTS OF AMMON

And when the children of Ammon saw that they stank before David, the children of Ammon sent and hired the Syrians of Beth-rehob, and the Syrians of Zoba,

twenty thousand footmen, and of King Maacah a thousand men, and of Ish-tob twelve thousand men. And when David heard of it, he sent Joab, and all the host of the mighty men. And the children of Ammon came out, and put the battle in array at the entering in of the gate: and the Syrians of Zoba, and of Rehob, and Ish-tob, and Maacah, were by themselves in the field. When Joab saw that the front of the battle was against him before and behind, he chose of all the choice men of Israel, and put them in array against the Syrians: and the rest of the people he delivered into the hand of Abishai, his brother, that he might put them in array against the children of Ammon.

And he said, "If the Syrians be too strong for me, then thou shalt help me: but if the children of Ammon be too strong for thee, then I will come and help thee. Be of good courage, and let us play the men for our people, and for the cities of our God: and the LORD do that which seemeth him good."

And Joab drew nigh and the people that were with him, unto the battle against the Syrians: and they fled before him. And when the children of Ammon saw that the Syrians were fled, then fled they also before Abishai, and entered into the city. So Joab returned from the children of Ammon, and came to Jerusalem.

THE FINAL CONQUEST OF SYRIA

And when the Syrians saw that they were smitten before Israel, they gathered themselves together. And Hadarezer sent, and brought out the Syrians that were beyond the river: and they came to Helam; and Shobach, the captain of the host of Hadarezer, went before them. And when it was told David, he gathered all Israel together, and passed over Jordan, and came to Helam.

And the Syrians set themselves in array against David, and fought with him. And the Syrians fled before Israel; and David slew the men of seven hundred chariots of the Syrians, and forty thousand horsemen, and smote Shobach, the captain of their host, who died there. And when all the kings that were servants to Hadarezer saw that they were smitten before Israel, they made peace with Israel, and served them. So the Syrians feared to help the children of Ammon any more. —II Samuel 10.

How David Showed Kindness to the Lame Son of Jonathan

And David said, "Is there yet any that is left of the house of Saul, that I may shew him kindness for Jonathan's sake? And there was of the house of Saul a servant whose name was Ziba. And when they had called him unto David, the king said unto him, "Art thou Ziba?"

And he said, "Thy servant is he."

And the king said, "Is there not yet any of the house of Saul, that I may shew the kindness of God unto him?"

And Ziba said unto the king, "Jonathan hath yet a son, which is lame on his feet."

And the king said unto him, "Where is he?"

And Ziba said unto the king, "Behold, he is in the house of Machir, the son of Ammiel, in Lo-debar."

Then King David sent, and fetched him out of the house of Machir, the son of Ammiel, from Lo-debar.

Mephibosheth eats at the king's table

Now when Mephibosheth, the son of Jonathan, the son of Saul, was come unto David, he fell on his face, and did reverence. And David said, "Mephibosheth."

And he answered, "Behold thy servant!"

RUINS OF THE OLD CITY OF RABBATH AMMON
Photograph by Professor Lewis Bayles Paton

These are pillars, probably of a Greek temple. Rabbath Ammon was one of the oldest cities of the country east of the Jordan.

THE OLD WALLS AND TOWERS OF RABBATH AMMON
Photograph by Professor Lewis Bayles Paton

The "City of Waters" is now only a ruin. Joab took the lower town, but the upper citadel, probably because of the streams of water flowing through it, held out for more than a year. Then Joab sent for David to come and take it, "lest it should be called by his own name." The aged king bestirred himself, went once more to battle and the citadel fell. It was one of the old warrior's last exploits.

And David said unto him, "Fear not: for I will surely shew thee kindness for Jonathan, thy father's sake, and will restore thee all the land of Saul, thy father; and thou shalt eat bread at my table continually.

And he bowed himself, and said, "What is thy servant, that thou shouldest look upon such a dead dog as I am?"

Then the king called to Ziba, Saul's servant, and said unto him, "I have given unto thy master's son all that pertained to Saul and to all his house. Thou, therefore, and thy sons, and thy servants, shall till the land for him, and thou shalt bring in the fruits, that thy master's son may have food to eat: but Mephibosheth, thy master's son, shall eat bread always at my table." Now Ziba had fifteen sons and twenty servants.

Then said Ziba unto the king, "According to all that my lord the king hath commanded his servant, so shall thy servant do."

As for Mephibosheth, said the king, "He shall eat at my table, as one of the king's sons."

And Mephibosheth had a young son, whose name was Micha. And all that dwelt in the house of Ziba were servants unto Mephibosheth. So Mephibosheth dwelt in Jerusalem: for he did eat continually at the king's table; and was lame on both his feet. —II Samuel 9.

The Wicked Deed of David

David's first great moral failure was his sin with Bath-sheba, a sin which brought endless trouble in its train, involving the virtual murder of a gallant captain of the army. There was no excuse for David. The law was plain, and it remained only for Nathan to bring out in his bold condemnation of the king's deed the moral principle of one's duty to one's neighbor, the social law which cannot be violated without disaster. The whole incident is given the finest dramatic and literary setting. Where will you find in all literature a scene more

highly charged with dramatic power than that in which Nathan accuses the king? How effective is the parable of the poor man and the little ewe lamb! With what tremendous earnestness does he pronounce the guilt of the king, "Thou art the man!"

In this powerful moral appeal, in this searching of the consciences of men to reveal the evil of their souls, the Bible is unique in ancient literature. David is the national hero, the favorite son of Israel, but there is no glossing over of his sin. In dealing with such a situation, the Bible admits of no evasion or compromise. It insists with absolute directness that sin is the deadly and destructive foe of humanity, that it is the force which will work absolute ruin.

The description of the mourning of David for his child is very moving. Without a doubt, the spectacle of an absolute monarch humbly admitting his guilt, submitting to rebuke, and acknowledging a power higher than his own, had a profound effect on the imagination of the common people and contributed to the growing consciousness of the deeper meaning of religion in their hearts.

And it came to pass, after the year was expired, at the time when kings go forth to battle, that David sent Joab, and his servants with him, and all Israel; and they destroyed the children of Ammon, and besieged Rabbah. But David tarried still at Jerusalem.

And it came to pass in an eveningtide, that David arose from off his bed, and walked upon the roof of the king's house: and from the roof he saw a woman washing herself; and the woman was very beautiful to look upon. And David sent and enquired after the woman. And one said, "Is not this Bath-sheba, the daughter of Eliam, the wife of Uriah, the Hittite?"

And David sent messengers, and took her; and she returned unto her house.

And David sent to Joab, saying, "Send me Uriah, the Hittite." And Joab sent Uriah to David.

And when Uriah was come unto him, David demanded of him how Joab did, and how the people did, and how the war prospered.

And David said to Uriah, "Go down to thy house, and wash thy feet." And Uriah departed out of the king's house, and there followed him a mess of meat from the king. But Uriah slept at the door of the king's house with all the servants of his lord, and went not down to his house.

And when they had told David, saying, "Uriah went not down unto his house," David said unto Uriah, "Camest thou not from thy journey? Why then didst thou not go down unto thine house?"

URIAH THE BRAVE CAPTAIN WILL NOT REST AT HOME WHILE THE ARMY IS TENTING ON THE FIELD

And Uriah said unto David, "The ark and Israel and Judah abide in tents; and my lord Joab, and the servants of my lord, are encamped in the open fields; shall I then go into mine house, to eat and to drink, and to be with my wife? As thou livest, and as thy soul liveth, I will not do this thing."

And David said to Uriah, "Tarry here to-day also, and to-morrow I will let thee depart." So Uriah abode in Jerusalem that day, and the morrow.

And when David had called him, he did eat and drink before him; and he made him drunk: and at even he went out to lie on his bed with the servants of his lord, but went not down to his house.

"THEN SAY THOU, 'THY SERVANT URIAH, THE HITTITE, IS DEAD ALSO'"

And it came to pass in the morning, that David wrote a letter to Joab, and sent it by the hand of Uriah. And he wrote in the letter, saying, "Set ye Uriah in the forefront of the hottest battle, and retire ye from him, that he may be smitten, and die."

And it came to pass, when Joab observed the city, that he assigned Uriah unto a place where he knew that valiant men were. And the men of the city went out, and fought with Joab: and there fell some of the people of the servants of David; and Uriah, the Hittite, died also.

Then Joab sent and told David all the things concerning the war; and charged the messenger, saying, "When thou hast made an end of telling the matters of the war unto the king, and if so be that the king's wrath arise, and he say unto thee, 'Wherefore approached ye so nigh unto the city when ye did fight? Knew ye not that they would shoot from the wall? Who smote Abimelech, the son of Jerubbabel? Did not a woman cast a piece of a millstone upon him from the wall, that he died in Thebez? Why went ye nigh the wall?' then say thou, 'Thy servant Uriah, the Hittite, is dead also.'"

So the messenger went, and came and shewed David all that Joab had sent him for. And the messenger said unto David, "Surely, the men prevailed against us, and came out unto us into the field, and we were upon them even unto the entering of the gate. And the shooters shot from off the wall upon thy servants; and some of the king's servants be dead, and thy servant Uriah, the Hittite, is dead also."

Then David said unto the messenger, "Thus shalt thou say unto Joab, 'Let not this thing displease thee, for the sword devoureth one as well as another: make thy battle more strong against the city, and overthrow it': and encourage thou him."

And when the wife of Uriah heard that Uriah, her husband, was dead, she mourned for her husband. And when the mourning was past, David sent and fetched her to his house, and she became his wife, and bare him a son. But the thing that David had done displeased the LORD.

THE REBUKE OF NATHAN

And the LORD sent Nathan unto David. And he came unto him, and said unto him, "There were two men in one city; the one rich, and the other poor. The rich man had exceeding many flocks and herds: but the poor man had nothing, save one little ewe lamb, which he had bought and nourished up: and it grew up together with him, and with his children; it did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter. And there came a traveler unto the rich man, and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him; but took the poor man's lamb, and dressed it for the man that was come to him."

And David's anger was greatly kindled against the man; and he said to Nathan, "As the LORD liveth, the man that hath done this thing shall surely die: and he shall restore the lamb fourfold, because he did this thing, and because he had no pity."

"THOU ART THE MAN!"

And Nathan said to David, "Thou art the man! Thus saith the LORD God of Israel, 'I anointed thee king over Israel, and I delivered thee out of the hand of Saul; and I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and of Judah; and if that had been too little, I would moreover have given unto thee such and such things. Wherefore hast thou despised the commandment of the LORD, to do evil in his sight? Thou hast killed Uriah, the Hittite, with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon.

"THE SWORD SHALL NEVER DEPART FROM THINE HOUSE"

"'Now therefore the sword shall never depart from thine house; because thou hast despised me, and hast taken the wife of Uriah, the Hittite, to be thy wife.' Thus saith the LORD, 'Behold, I will raise up evil against thee out of thine own house, and I will take thy wives before thine eyes, and give them unto thy neighbour. For thou didst it secretly: but I will do this thing before all Israel, and before the sun.'"

And David said unto Nathan, "I have sinned against the LORD."

And Nathan said unto David, "The LORD also hath put away thy sin; thou shalt not die. Howbeit, because by this deed thou hast given great occasion to the enemies of the LORD to blaspheme, the child also that is born unto thee shall surely die."

THE MOURNING OF DAVID

And Nathan departed unto his house. And the LORD struck the child that Uriah's wife bare unto David, and it was very sick. David therefore besought God for the child; and David fasted, and went in, and lay all night upon the earth. And the elders of his house arose, and went to him, to raise him up from the earth: but he would not, neither did he eat bread with them. And it came to pass on the seventh day, that the child died. And the servants of David feared to tell him that the child was dead: for they said, "Behold, while the child was yet alive, we spake unto him, and he would not hearken unto our voice: how will he then vex himself, if we tell him that the child is dead?"

But when David saw that his servants whispered, David perceived that the child was dead: therefore David said unto his servants, "Is the child dead?"

And they said, "He is dead."

Then David arose from the earth, and washed, and anointed himself, and changed his apparel, and came into the house of the LORD, and worshiped: then he came to his own house; and when he required, they set bread before him, and he did eat.

Then said his servants unto him, "What thing is this that thou hast done? Thou didst fast and weep for the child, while it was alive; but when the child was dead, thou didst rise and eat bread."

And he said, "While the child was yet alive, I fasted and wept: for I said, 'Who can tell whether GOD will be gracious to me, that the child may live?' But now he is dead, wherefore should I fast? Can I bring him back again? I shall go to him, but he shall not return to me."

And David comforted Bath-sheba, his wife, and she bare a son, and he called his name Solomon: and the LORD loved him. And he sent by the hand of Nathan, the prophet; and he called his name Jedidiah, because of the LORD. —II Samuel 11; 12:1–25.

THE CONSPIRACY OF ABSALOM

Absalom, the favorite son of David and Maacah, began to plot to usurp the throne. David was growing old. The handsome youth insinuated himself into the good graces of the people. For four years he patiently and cunningly schemed, and when he struck his blow the kingdom collapsed like a house of cards. The old king, sorrowing for his son, grander in his grief and misfortune than he had been in his days of triumph, went up over the slopes of Olivet, a fugitive from his own palace, in danger of his very life.

If the usurper had been as active in his pursuit as he had been cunning in his plot, David would have died a miserable death by an assassin's sword in the forest, and the kingdom would have been won. But Absalom dallied in Jerusalem. Joab and the imperial bodyguard remained loyal. David quickly rallied from the blow. With his old skill at diplomacy, he sent back Hushai to feign allegiance to the new

TOMB OF ABSALOM

Photograph by W. A. Pottenger expressly for The Book of Life

This strange looking structure is called the tomb or tower of Absalom. It was not until the 16th century that it came to be connected with the name of Absalom. In architecture, it is a strange mixture of Greek and Egyptian forms. The Jews are accustomed to throw stones at it as they pass by, because of the disobedience of Absalom.

cause, but really to ward off immediate pursuit. Hushai outgeneraled Ahitophel, Absalom's chief officer, and the decisive blow was not struck. The delay was fatal. Every hour the forces which rallied about the king increased. Gilead came in, the subject king of Ammon sent troops. When Absalom finally marched to meet the king's forces in the forest of Ephraim, it was to suffer complete defeat. Absalom, his long hair caught in the branches of a great tree, was ignominiously slain by Joab against the express wishes of the king. So perished this ambitious and unscrupulous young prince.

A CLOSE VIEW OF THE TOMB OF ABSALOM

Photograph by W. A. Pottenger expressly for The Book of Life

Among the masterpieces of literature is the description of the bringing of the news to David as he sat in the chamber over the gate, with the king's lament, "O my son Absalom, my son, my son, Absalom, would God I had died for thee, O Absalom, my son, my son!"

And the king said unto Joab, "Go, bring the young man Absalom again."

And Joab fell to the ground on his face, and bowed himself, and thanked the king: and Joab said, "To-day thy servant knoweth that I have found grace in thy sight, my lord, O king, in that the king hath fulfilled the request of his servant." So Joab arose and went to Geshur, and brought Absalom to Jerusalem.

And the king said, "Let him turn to his own house, and let him not see my face." So Absalom returned to his own house, and saw not the king's face. But in all Israel there was none to be so much praised as Absalom for his beauty: from the sole of his foot even to the crown of his head there was no blemish in him. And when he polled his head, (for it was at every year's end that he polled it: because the hair was heavy on him, therefore he polled it:) he weighed the hair of his head at two hundred shekels after the king's weight. And unto Absalom there were born three sons, and one daughter, whose name was Tamar: she was a woman of a fair countenance.

ABSALOM SETS JOAB'S BARLEY-FIELD ON FIRE

So Absalom dwelt two full years in Jerusalem, and saw not the king's face. Therefore Absalom sent for Joab, to have sent him to the king; but he would not come to him: and when he sent again the second time, he would not come. Therefore he said unto his servants, "See, Joab's field is near mine, and he hath barley there; go and set it on fire." And Absalom's servants set the field on fire.

Then Joab arose, and came to Absalom unto his house, and said unto him, "Wherefore have thy servants set my field on fire?"

And Absalom answered Joab, "Behold, I sent unto thee, saying, 'Come hither, that I may send thee to the king, to say, "Wherefore am I come from Geshur? It had been good for me to have been there still: now therefore let me see the king's face; and if there be any iniquity in me, let him kill me."'"

So Joab came to the king, and told him: and when he had called for Absalom, he came to the king, and bowed himself on his face to the ground before the king: and the king kissed Absalom. —II Samuel 14:21–33.

ABSALOM COURTS THE FAVOR OF THE PEOPLE

And it came to pass after this, that Absalom prepared him chariots and horses, and fifty men to run before him. And Absalom rose up early, and stood beside the way of the gate: and it was so, that when any man that had a controversy came to the king for judgment, then Absalom called unto him, and said, "Of what city art thou?"

And he said, "Thy servant is of one of the tribes of Israel."

And Absalom said unto him, "See, thy matters are good and right; but there is no man deputed of the king to hear thee."

Absalom said moreover, "Oh that I were made judge in the land, that every man which hath any suit or cause might come unto me, and I would do him justice!"

And it was so, that when any man came nigh to him to do him obeisance, he put forth his hand, and took him, and kissed him. And on this manner did Absalom to all Israel that came to the king for judgment: so Absalom stole the hearts of the men of Israel.

ABSALOM PREPARES FOR REVOLT

And it came to pass after forty years, that Absalom said unto the king, "I pray thee, let me go and pay my vow, which I have vowed unto the LORD, in Hebron. For thy servant vowed a vow while I abode at Geshur in Syria, saying, 'If the LORD shall bring me again indeed to Jerusalem, then I will serve the LORD.'"

And the king said unto him, "Go in peace." So he arose, and went to Hebron.

But Absalom sent spies throughout all the tribes of Israel, saying, "As soon as ye hear the sound of the trumpet, then ye shall say, 'Absalom reigneth in Hebron.'"

And with Absalom went two hundred men out of Jerusalem, that were called; and they went in their simplicity, and they knew not anything. And Absalom sent for Ahithophel, the Gilonite, David's counsellor, from his city, even from Giloh, while he offered sacrifices. And the conspiracy was strong; for the people increased continually with Absalom.

THE FLIGHT OF DAVID FROM THE CITY

And there came a messenger to David, saying, "The hearts of the men of Israel are after Absalom."

And David said unto all his servants that were with him at Jerusalem, "Arise, and let us flee; for we shall not else escape from Absalom: make speed to depart, lest he overtake us suddenly, and bring evil upon us, and smite the city with the edge of the sword."

And the king's servants said unto the king, "Behold, thy servants are ready to do whatsoever my lord the king shall appoint."

And the king went forth, and all his household after him. And the king left ten women, to keep the house.

And the king went forth, and all the people after him, and tarried in a place that was far off. And all his servants passed on beside him; and all the Cherethites, and all the Pelethites, and all the Gittites, six hundred men which came after him from Gath, passed on before the king.

THE LOYALTY OF ITTAI, THE GITTITE

Then said the king to Ittai, the Gittite, "Wherefore goest thou also with us? Return to thy place, and abide with the king: for thou art a stranger, and also an exile. Whereas thou camest but yesterday, should I this day make thee go up and down with us? Seeing I go whither I may, return thou, and take back thy brethren: mercy and truth be with thee."

And Ittai answered the king, and said, "As the LORD liveth, and as my lord the king liveth, surely in what place my lord the king shall be, whether in death or life, even there also will thy servant be."

And David said to Ittai, "Go and pass over." And Ittai, the Gittite, passed over, and all his men, and all the little ones that were with him. And all the country wept with a loud voice, and all the people passed over: the king also himself passed over the brook Kidron, and all the people passed over, toward the way of the wilderness.

ZADOK, THE PRIEST, SIDES WITH DAVID

And lo, Zadok also, and all the Levites were with him, bearing the ark of the covenant of God: and they set down the ark of God; and Abiathar went up, until all the people had done passing out of the city. And the king said unto Zadok, "Carry back the ark of God into the city: if I shall find favour in the eyes of the LORD, he will bring me again, and shew me both it, and his

habitation: but if he thus say, 'I have no delight in thee'; behold, here am I, let him do to me as seemeth good unto him."

The king said also unto Zadok, the priest, "Art not thou a seer? Return into the city in peace, and your two sons with you, Ahimaaz, thy son, and Jonathan, the son of Abiathar. See, I will tarry in the plain of the wilderness, until there come word from you to certify me."

Zadok therefore and Abiathar carried the ark of God again to Jerusalem: and they tarried there.

DAVID GOES UP TO THE MOUNT OF OLIVES BAREFOOT AND WEEPING

And David went up by the ascent of Mount Olivet, and wept as he went up, and had his head covered, and he went barefoot: and all the people that were with him covered every man his head, and they went up, weeping as they went up.

And one told David, saying, "Ahithophel is among the conspirators with Absalom."

And David said, "O Lord, I pray thee, turn the counsel of Ahithophel into foolishness."

HUSHAI IS SENT BACK ON A SECRET MISSION

And it came to pass, that when David was come to the top of the mount, where he worshiped God, behold, Hushai, the Archite, came to meet him with his coat rent, and earth upon his head: unto whom David said, "If thou passest on with me, then thou shalt be a burden unto me: but if thou return to the city, and say unto Absalom, 'I will be thy servant, O king; as I have been thy father's servant hitherto, so will I now also be thy servant': then mayest thou for me defeat the counsel of Ahithophel. And hast thou not there with thee Zadok and Abiathar,

the priests? Therefore it shall be, that what thing soever thou shalt hear out of the king's house, thou shalt tell it to Zadok and Abiathar, the priests. Behold, they have there with them their two sons, Ahimaaz, Zadok's son, and Jonathan, Abiathar's son; and by them ye shall send unto me everything that ye can hear."

So Hushai, David's friend, came into the city, and Absalom came into Jerusalem.

And when David was a little past the top of the hill, behold, Ziba, the servant of Mephibosheth, met him, with a couple of asses saddled, and upon them two hundred loaves of bread, and an hundred bunches of raisins, and an hundred of summer fruits and a bottle of wine.

And the king said unto Ziba, "What meanest thou by these?"

And Ziba said, "The asses be for the king's household to ride on; and the bread and summer fruit for the young men to eat; and the wine, that such as be faint in the wilderness may drink."

And the king said, "And where is thy master's son?"

And Ziba said unto the king, "Behold, he abideth at Jerusalem: for he said, 'To-day shall the house of Israel restore me the kingdom of my father.'"

Then said the king to Ziba, "Behold, thine are all that pertained unto Mephibosheth."

And Ziba said, "I humbly beseech thee that I may find grace in thy sight, my lord, O king."—II Samuel 15; 16:1–4.

SHIMEI THROWS STONES AND DUST AT DAVID

And when King David came to Bahurim, behold, thence came out a man of the family of the house of Saul, whose name was Shimei, the son of Gera: he came forth, and cursed still as he came. And he cast stones at David,

and at all the servants of King David: and all the people and all the mighty men were on his right hand and on his left. And thus said Shimei when he cursed, "Come out, come out, thou bloody man, and thou man of Belial: the LORD hath returned upon thee all the blood of the house of Saul, in whose stead thou hast reigned; and the LORD hath delivered the kingdom into the hand of Absalom, thy son: and, behold, thou art taken in thy mischief, because thou art a bloody man."

Then said Abishai, the son of Zeruiah, unto the king, "Why should this dead dog curse my lord the king? Let me go over, I pray thee, and take off his head."

And the king said, "What have I to do with you, ye sons of Zeruiah? So let him curse, because the LORD hath said unto him, 'Curse David. Who shall then say, "Wherefore hast thou done so?"'"

And David said to Abishai, and to all his servants, "Behold, my son seeketh my life: how much more now may this Benjamite do it? Let him alone, and let him curse; for the LORD hath bidden him. It may be that the LORD will look on mine affliction, and that the LORD will requite me good for his cursing this day."

And as David and his men went by the way, Shimei went along on the hill's side over against him, and cursed as he went, and threw stones at him, and cast dust. And the king, and all the people that were with him, came weary, and refreshed themselves there.

And Absalom, and all the people, the men of Israel, came to Jerusalem, and Ahithophel with him.

HUSHAI, THE SPY, RETURNS TO THE CITY

And it came to pass, when Hushai, the Archite, David's friend, was come unto Absalom, that Hushai said unto Absalom, "God save the king, God save the king."

And Absalom said to Hushai, "Is this thy kindness to thy friend? Why wentest thou not with thy friend?"

And Hushai said unto Absalom, "Nay; but whom the LORD, and this people, and all the men of Israel, choose, his will I be, and with him will I abide. And again, whom should I serve? Should I not serve in the presence of his son? As I have served in thy father's presence, so will I be in thy presence." —II Samuel 16:5–19.

THE WISE COUNSEL OF AHITHOPHEL

Moreover Ahithophel said unto Absalom, "Let me now choose out twelve thousand men, and I will arise and pursue after David this night: and I will come upon him while he is weary and weak-handed, and will make him afraid: and all the people that are with him shall flee; and I will smite the king only: and I will bring back all the people unto thee: the man whom thou seekest is as if all returned: so all the people shall be in peace."

And the saying pleased Absalom well, and all the elders of Israel.

Then said Absalom, "Call now Hushai, the Archite, also, and let us hear likewise what he saith."

And when Hushai was come to Absalom, Absalom spake unto him, saying, "Ahithophel hath spoken after this manner: shall we do after his saying? if not; speak thou."

HUSHAI COUNSELS PRUDENCE

And Hushai said unto Absalom, "The counsel that Ahithophel hath given is not good at this time. For," said Hushai, "thou knowest thy father and his men, that they be mighty men, and they be chafed in their minds, as a bear robbed of her whelps in the field: and thy father is a man of war, and will not lodge with the people. Behold, he is hid now in some pit, or in some other place:

and it will come to pass, when some of them be overthrown at the first, that whosoever heareth it will say, 'There is a slaughter among the people that follow Absalom.' And he also that is valiant, whose heart is as the heart of a lion, shall utterly melt: for all Israel knoweth that thy father is a mighty man, and they which be with him are valiant men. Therefore I counsel that all Israel be generally gathered unto thee, from Dan even to Beer-sheba, as the sand that is by the sea for multitude; and that thou go to battle in thine own person. So shall we come upon him in some place where he shall be found, and we will light upon him as the dew falleth on the ground: and of him and of all the men that are with him there shall not be left so much as one. Moreover, if he be gotten into a city, then shall all Israel bring ropes to that city, and we will draw it into the river, until there be not one small stone found there."

And Absalom and all the men of Israel said, "The counsel of Hushai, the Archite, is better than the counsel of Ahithophel." For the LORD had appointed to defeat the good counsel of Ahithophel, to the intent that the LORD might bring evil upon Absalom.

Then said Hushai unto Zadok and to Abiathar, the priests, "Thus and thus did Ahithophel counsel Absalom and the elders of Israel; and thus and thus have I counseled. Now therefore send quickly, and tell David, saying, 'Lodge not this night in the plains of the wilderness, but speedily pass over; lest the king be swallowed up, and all the people that are with him.'"

JONATHAN AND AHIMAAZ HIDE IN A WELL

Now Jonathan and Ahimaaz stayed by En-rogel; for they might not be seen to come into the city: and a wench went and told them; and they went and told King

David. Nevertheless a lad saw them, and told Absalom: but they went both of them away quickly, and came to a man's house in Bahurim, which had a well in his court; whither they went down. And the woman took and spread a covering over the well's mouth, and spread ground corn thereon; and the thing was not known.

And when Absalom's servants came to the woman to the house, they said, "Where is Ahimaaz and Jonathan?"

And the woman said unto them, "They be gone over the brook of water." And when they had sought and could not find them, they returned to Jerusalem.

And it came to pass, after they were departed, that they came up out of the well, and went and told King David, and said unto David, "Arise, and pass quickly over the water: for thus hath Ahithophel counseled against you." Then David arose, and all the people that were with him, and they passed over Jordan: by the morning light there lacked not one of them that was not gone over Jordan.

And when Ahithophel saw that his counsel was not followed, he saddled his ass, and arose, and gat him home to his house, to his city, and put his household in order, and hanged himself and died, and was buried in the sepulcher of his father.

BEDS AND BASONS AND WHEAT AND BARLEY AND FLOUR AND HONEY AND BUTTER AND CHEESE OF KINE ARE BROUGHT FOR DAVID

Then David came to Mahanaim. And Absalom passed over Jordan, he and all the men of Israel with him. And Absalom made Amasa captain of the host instead of Joab: so Israel and Absalom pitched in the land of Gilead.

And it came to pass, when David was come to Mahanaim, that Shobi, the son of Nahash, of Rabbah of

TEREBINTH

Photograph contributed by the Reverend Doctor Charles W. Gilkey

This great tree is probably the same kind of tree in which Absalom was caught as he galloped away from the scene of his defeat by the army of David.

the children of Ammon, and Machir, the son of Ammiel, of Lo-debar, and Barzillai, the Gileadite, of Rogelim, brought beds, and basons, and earthen vessels, and wheat, and barley, and flour, and parched corn, and beans, and lentiles, and parched pulse, and honey, and butter, and sheep, and cheese of kine for David, and for the people that were with him, to eat: for they said, "The people is hungry, and weary, and thirsty, in the wilderness." —II Samuel 17.

DAVID IS NOT PERMITTED TO GO INTO THE FIGHT

And David numbered the people that were with him, and set captains of thousands and captains of hundreds over them. And David sent forth a third part of the people under the hand of Joab, and a third part under the hand of Abishai, the son of Zeruiah, Joab's brother, and a third part under the hand of Ittai, the Gittite. And the king said unto the people, "I will surely go forth with you myself also."

But the people answered, "Thou shalt not go forth: for if we flee away, they will not care for us; neither if half of us die, will they care for us: but now thou art worth ten thousand of us: therefore now it is better that thou succour us out of the city."

And the king said unto them, "What seemeth you best I will do." And the king stood by the gate side, and all the people came out by hundreds and by thousands.

And the king commanded Joab and Abishai and Ittai, saying, "Deal gently for my sake with the young man, even with Absalom." And all the people heard when the king gave all the captains charge concerning Absalom.

THE BATTLE OF EPHRAIM WOOD

So the people went out into the field against Israel: and the battle was in the wood of Ephraim; where the people of Israel were slain before the servants of David, and there was there a great slaughter that day of twenty thousand men. For the battle was there scattered over the face of all the country: and the wood devoured more people that day than the sword devoured.

ABSALOM IS CAUGHT IN THE BRANCHES OF AN OAK

And Absalom met the servants of David. And Absalom rode upon a mule, and the mule went under the thick boughs of a great oak, and his head caught hold of the oak, and he was taken up between the heaven and the earth; and the mule that was under him went away. And a certain man saw it, and told Joab, and said, "Behold, I saw Absalom hanged in an oak."

And Joab said unto the man that told him, "And, behold, thou sawest him, and why didst thou not smite him there to the ground? And I would have given thee ten shekels of silver, and a girdle."

And the man said unto Joab, "Though I should receive a thousand shekels of silver in mine hand, yet would I not put forth mine hand against the king's son: for in our hearing the king charged thee and Abishai and Ittai, saying, 'Beware that none touch the young man

Absalom.' Otherwise I should have wrought falsehood against mine own life: for there is no matter hid from the king, and thou thyself wouldest have set thyself against me."

JOAB SLAYS ABSALOM

Then said Joab, "I may not tarry thus with thee."

And he took three darts in his hand, and thrust them through the heart of Absalom, while he was yet alive in the midst of the oak. And ten young men that bare Joab's armour compassed about and smote Absalom, and slew him. And Joab blew the trumpet, and the people returned from pursuing after Israel: for Joab held back the people. And they took Absalom and cast him into a great pit in the wood, and laid a very great heap of stones upon him: and all Israel fled every one to his tent.

Now Absalom in his lifetime had taken and reared up for himself a pillar, which is in the king's dale: for he said, "I have no son to keep my name in remembrance": and he called the pillar after his own name: and it is called unto this day Absalom's Place.

AHIMAAZ AND CUSHI RUN WITH THE NEWS OF VICTORY

Then said Ahimaaz, the son of Zadok, "Let me now run, and bear the king tidings, how that the LORD hath avenged him of his enemies."

And Joab said unto him, "Thou shalt not bear tidings this day, but thou shalt bear tidings another day: but this day thou shalt bear no tidings, because the king's son is dead."

Then said Joab to Cushi, "Go tell the king what thou hast seen." And Cushi bowed himself unto Joab, and ran.

Then said Ahimaaz, the son of Zadok, yet again to Joab, "But howsoever, let me, I pray thee, also run after

Cushi." And Joab said, "Wherefore wilt thou run, my son, seeing that thou hast no tidings ready?"

"But howsoever," said he, "let me run."

And he said unto him, "Run." Then Ahimaaz ran by the way of the plain and overran Cushi.

THE CHAMBER OVER THE GATE

And David sat between the two gates: and the watchman went up to the roof over the gate unto the wall, and lifted up his eyes, and looked, and behold, a man running alone. And the watchman cried, and told the king. And the king said, "If he be alone, there is tidings in his mouth." And he came apace, and drew near.

And the watchman saw another man running: and the watchman called unto the porter, and said, "Behold another man running alone."

And the king said, "He also bringeth tidings."

And the watchman said, "Methinketh the running of the foremost is like the running of Ahimaaz, the son of Zadok."

And the king said, "He is a good man, and cometh with good tidings."

And Ahimaaz called, and said unto the king, "All is well." And he fell down to the earth upon his face before the king, and said, "Blessed be the LORD thy God, which hath delivered up the men that lifted up their hand against my lord the king."

And the king said, "Is the young man Absalom safe?"

And Ahimaaz answered, "When Joab sent the king's servant, and me, thy servant, I saw a great tumult, but I knew not what it was."

And the king said unto him, "Turn aside, and stand here." And he turned aside, and stood still.

And, behold, Cushi came; and Cushi said, "Tidings, my lord the king: for the LORD hath avenged thee this day of all them that rose up against thee."

And the king said unto Cushi, "Is the young man Absalom safe?"

And Cushi answered, "The enemies of my lord the king, and all that rise against thee to do thee hurt, be as that young man is."

And the king was much moved, and went up to the chamber over the gate, and wept: and as he went, thus he said, "O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!" —II Samuel 18.

THE CHAMBER OVER THE GATE

Is it so far from thee
Thou canst no longer see,
In the Chamber over the Gate,
That old man desolate,
Weeping and wailing sore
For his son, who is no more?
O Absalom, my son!

Is it so long ago
That cry of human woe
From the walled city came,
Calling on his dear name,
That it has died away
In the distance of to-day?
O Absalom, my son!

There is no far or near,
There is neither there nor here,
There is neither soon nor late,
In that Chamber over the Gate,
Nor any long ago
To that cry of human woe,
O Absalom, my son!

From the ages that are past
The voice sounds like a blast,
Over seas that wreck and drown,
Over tumult of traffic and town;
And from ages yet to be
Come the echoes back to me,
O Absalom, my son!

Somewhere at every hour
The watchman on the tower
Looks forth, and sees the fleet
Approach of the hurrying feet
Of messengers, that bear
The tidings of despair.
O Absalom, my son!

He goes forth from the door,
Who shall return no more.
With him our joy departs;
The light goes out in our hearts;
In the Chamber over the Gate
We sit disconsolate.
O Absalom, my son!

That 't is a common grief
Bringeth but slight relief;
Ours is the bitterest loss,
Ours is the heaviest cross,
And forever the cry will be
"Would God I had died for thee,
O Absalom, my son!"

—*Henry Wadsworth Longfellow.*

JOAB COUNSELS THE KING TO CEASE FROM MOURNING

Though the aged king was victor, a difficult task of reconciliation remained. Joab had almost to use force to rouse the king from his mourning for Absalom. David granted amnesty to all who had participated in the rebellion and gave to the men of Judah the honor

CROSSING THE JORDAN RIVER

Photograph contributed by the Reverend Doctor Charles W. Gilkey

This boat is crossing the Jordan where it leaves the Sea of Galilee. The Jordan is usually crossed by fords but in the wider parts boats are sometimes used. "And there went over a ferryboat to carry the king's household and to do what he thought good."—*II Samuel 19:18.*

of escorting him back to the capital. This displeased the northern tribes, and the old jealousy burst into flame. A soldier named Sheba headed a revolt. Joab had been succeeded by Amasa, who delayed the attack. Joab promptly murdered Amasa and crushed the rebellion.

And it was told Joab, "Behold, the king weepeth and mourneth for Absalom."

And the victory that day was turned into mourning unto all the people: for the people heard say that day how the king was grieved for his son. And the people gat them by stealth that day into the city, as people being ashamed steal away when they flee in battle.

But the king covered his face, and the king cried with a loud voice, "O my son Absalom, O Absalom, my son, my son!"

And Joab came into the house to the king, and said, "Thou hast shamed this day the faces of all thy servants, which this day have saved thy life, and the lives of thy sons and of thy daughters, and the lives of thy wives, and the lives of thy concubines; in that thou lovest thine

enemies, and hatest thy friends. For thou hast declared this day, that thou regardest neither princes nor servants: for this day I perceive, that if Absalom had lived, and all we had died this day, then it had pleased thee well. Now therefore arise, go forth, and speak comfortably unto thy servants: for I swear by the LORD, if thou go not forth, there will not tarry one with thee this night: and that will be worse unto thee than all the evil that befell thee from thy youth until now."

Then the king arose, and sat in the gate. And they told unto all the people, saying, "Behold, the king doth sit in the gate." And all the people came before the king: for Israel had fled every man to his tent.

And all the people were at strife throughout all the tribes of Israel, saying, "The king saved us out of the hand of our enemies, and he delivered us out of the hand of the Philistines; and now he is fled out of the land for Absalom. And Absalom, whom we anointed over us, is dead in battle. Now therefore why speak ye not a word of bringing the king back?"

THE MEN OF JUDAH BRING BACK THE KING

And King David sent to Zadok and to Abiathar, the priests, saying, "Speak unto the elders of Judah, saying, 'Why are ye the last to bring the king back to his house, seeing the speech of all Israel is come to the king even to his house? Ye are my brethren, ye are my bones and my flesh: wherefore then are ye the last to bring back the king?'

"And say ye to Amasa, 'Art thou not of my bone, and of my flesh? God do so to me, and more also, if thou be not captain of the host before me continually in the room of Joab.'"

And he bowed the heart of all the men of Judah, even

as the heart of one man; so that they sent this word unto the king, "Return thou, and all thy servants."

So the king returned, and came to Jordan. And Judah came to Gilgal, to go to meet the king, to conduct the king over Jordan.

And Shimei, the son of Gera, a Benjamite, which was of Bahurim, hasted and came down with the men of Judah to meet King David. And there were a thousand men of Benjamin with him, and Ziba, the servant of the house of Saul, and his fifteen sons and his twenty servants with him; and they went over Jordan before the king. And there went over a ferry boat to carry over the king's household, and to do what he thought good.

And Shimei, the son of Gera, fell down before the king, as he was come over Jordan; and said unto the king, "Let not my lord impute iniquity unto me, neither do thou remember that which thy servant did perversely the day that my lord the king went out of Jerusalem, that the king should take it to his heart. For thy servant doth know that I have sinned: therefore, behold, I am come the first this day of all the house of Joseph to go down to meet my lord the king."

THE KING'S MERCY

But Abishai, the son of Zeruiah, answered and said, "Shall not Shimei be put to death for this, because he cursed the LORD's anointed?"

And David said, "What have I to do with you, ye sons of Zeruiah, that ye should this day be adversaries unto me? Shall there any man be put to death this day in Israel? For do not I know that I am this day king over Israel?"

Therefore the king said unto Shimei, "Thou shalt not die." And the king sware unto him.

THE LAME SON OF JONATHAN MAKES HIS EXCUSE

And Mephibosheth, the son of Saul, came down to meet the king, and had neither dressed his feet, nor trimmed his beard, nor washed his clothes, from the day the king departed until the day he came again in peace. And it came to pass, when he was come to Jerusalem to meet the king, that the king said unto him, "Wherefore wentest not thou with me, Mephibosheth?"

And he answered, "My lord, O king, my servant deceived me: for thy servant said, 'I will saddle me an ass, that I may ride thereon, and go to the king; because thy servant is lame.' And he hath slandered thy servant unto my lord the king; but my lord the king is as an angel of God: do therefore what is good in thine eyes. For all of my father's house were but dead men before my lord the king: yet didst thou set thy servant among them that did eat at thine own table. What right therefore have I yet to cry any more unto the king?"

And the king said unto him, "Why speakest thou any more of thy matters? I have said, 'Thou and Ziba divide the land.'"

And Mephibosheth said unto the king, "Yea, let him take all, forasmuch as my lord the king is come again in peace unto his own house."

BARZILLAI RECEIVES THE KING'S BLESSING

And Barzillai, the Gileadite, came down from Rogelim, and went over Jordan with the king, to conduct him over Jordan. Now Barzillai was a very aged man, even fourscore years old: and he had provided the king of sustenance while he lay at Mahanaim; for he was a very great man. And the king said unto Barzillai, "Come thou over with me, and I will feed thee with me in Jerusalem."

And Barzillai said unto the king, "How long have I to live, that I should go up with the king unto Jerusalem? I am this day fourscore years old: and can I discern between good and evil? Can thy servant taste what I eat or what I drink? Can I hear any more the voice of singing men and singing women? Wherefore then should thy servant be yet a burden unto my lord the king? Thy servant will go a little way over Jordan with the king: and why should the king recompense it me with such a reward? Let thy servant, I pray thee, turn back again, that I may die in mine own city, and be buried by the grave of my father and of my mother. But behold thy servant, Chimham; let him go over with my lord the king; and do to him what shall seem good unto thee."

And the king answered, "Chimham shall go over with me, and I will do to him that which shall seem good unto thee: and whatsoever thou shalt require of me, that will I do for thee."

And all the people went over Jordan. And when the king was come over, the king kissed Barzillai, and blessed him; and he returned unto his own place.

Then the king went on to Gilgal, and Chimham went on with him: and all the people of Judah conducted the king, and also half the people of Israel.

THE MEN OF JUDAH AND ISRAEL QUARREL ABOUT THE RETURN OF DAVID

And, behold, all the men of Israel came to the king, and said unto the king, "Why have our brethren, the men of Judah, stolen thee away, and have brought the king, and his household, and all David's men with him, over Jordan?"

And all the men of Judah answered the men of Israel, "Because the king is near of kin to us: wherefore then

be ye angry for this matter? Have we eaten at all of the king's cost? Or hath he given us any gift?"

And the men of Israel answered the men of Judah, and said, "We have ten parts in the king, and we have also more right in David than ye: why then did ye despise us, that our advice should not be first had in bringing back our king?" And the words of the men of Judah were fiercer than the words of the men of Israel.

—II Samuel 19.

The Revolt of Sheba

And there happened to be there a man of Belial, whose name was Sheba, the son of Bichri, a Benjamite: and he blew a trumpet, and said, "We have no part in David, neither have we inheritance in the son of Jesse: every man to his tents, O Israel." So every man of Israel went up from after David, and followed Sheba, the son of Bichri: but the men of Judah clave unto their king, from Jordan even to Jerusalem.

Amasa Supersedes Joab

Then said the king to Amasa, "Assemble me the men of Judah within three days, and be thou here present." So Amasa went to assemble the men of Judah: but he tarried longer than the set time which he had appointed him.

And David said to Abishai, "Now shall Sheba, the son of Bichri, do us more harm than did Absalom: take thou thy lord's servants, and pursue after him, lest he get him fenced cities, and escape us."

And there went out after him Joab's men, and the Cherethites, and the Pelethites, and all the mighty men: and they went out of Jerusalem, to pursue after Sheba, the son of Bichri.

—II Samuel 20:1–7.

The Treacherous Act of Joab

Amasa is slain in the highway by Joab who again takes command of the army

When they were at the great stone which is in Gibeon, Amasa went before them. And Joab's garment that he had put on was girded unto him, and upon it a girdle with a sword fastened upon his loins in the sheath thereof; and as he went forth it fell out.

And Joab said to Amasa, "Art thou in health, my brother?" And Joab took Amasa by the beard with the right hand to kiss him.

But Amasa took no heed to the sword that was in Joab's hand: so he smote him therewith in the fifth rib, and shed out his bowels to the ground, and struck him not again; and he died. So Joab and Abishai, his brother, pursued after Sheba, the son of Bichri.

And one of Joab's men stood by him, and said, "He that favoureth Joab, and he that is for David, let him go after Joab."

And Amasa wallowed in blood in the midst of the highway. And when the man saw that all the people stood still, he removed Amasa out of the highway into the field, and cast a cloth upon him, when he saw that every one that came by him stood still. When he was removed out of the highway, all the people went on after Joab, to pursue after Sheba, the son of Bichri.

And he went through all the tribes of Israel unto Abel, and to Beth-maachah, and all the Berites: and they were gathered together, and went also after him. And they came and besieged him in Abel of Beth-maachah, and they cast up a bank against the city, and it stood in the trench: and all the people that were with Joab battered the wall, to throw it down.

A WISE WOMAN OF THE CITY FINDS OUT THE CAUSE OF THE FIGHTING

Then cried a wise woman out of the city, "Hear, hear; say, I pray you, unto Joab, 'Come near hither, that I may speak with thee.'"

And when he was come near unto her, the woman said, "Art thou Joab?"

And he answered, "I am he."

Then she said unto him, "Hear the words of thine handmaid."

And he answered, "I do hear."

Then she spake, saying, "They were wont to speak in old time, saying, 'They shall surely ask counsel at Abel': and so they ended the matter. I am one of them that are peaceable and faithful in Israel: thou seekest to destroy a city and a mother in Israel: why wilt thou swallow up the inheritance of the LORD?"

And Joab answered and said, "Far be it, far be it from me, that I should swallow up or destroy. The matter is not so: but a man of Mount Ephraim, Sheba, the son of Bichri by name, hath lifted up his hand against the king, even against David: deliver him only, and I will depart from the city."

And the woman said unto Joab, "Behold, his head shall be thrown to thee over the wall."

THE PEOPLE THROW THE HEAD OF SHEBA OVER THE WALL

Then the woman went unto all the people in her wisdom. And they cut off the head of Sheba, the son of Bichri, and cast it out to Joab. And he blew a trumpet, and they retired from the city, every man to his tent. And Joab returned to Jerusalem unto the king.

—II Samuel 20:8–22.

The Three Years' Famine

The Gibeonites demanded seven victims of the house of Saul. The seven unfortunate men were impaled and left exposed until the rains began to fall. The pathetic devotion of Rizpah, who, watching day and night, kept beast and bird from the dishonored bodies is the one bright spot in the picture.

Then there was a famine in the days of David three years, year after year; and David enquired of the LORD. And the LORD answered, "It is for Saul, and for his bloody house, because he slew the Gibeonites."

THE BLOOD-FEUD BETWEEN GIBEON AND THE HOUSE OF SAUL

And the king called the Gibeonites, and said unto them; (now the Gibeonites were not of the children of Israel, but of the remnant of the Amorites; and the children of Israel had sworn unto them: and Saul sought to slay them in his zeal to the children of Israel and Judah;) wherefore David said unto the Gibeonites, "What shall I do for you and wherewith shall I make the atonement, that ye may bless the inheritance of the LORD?"

And the Gibeonites said unto him, "We will have no silver nor gold of Saul, nor of his house; neither for us shalt thou kill any man in Israel."

And he said, "What ye shall say, that will I do for you."

And they answered the king, "The man that consumed us, and that devised against us that we should be destroyed from remaining in any of the coasts of Israel, let seven men of his sons be delivered unto us, and we will hang them up unto the LORD in Gibeah of Saul, whom the LORD did choose."

And the king said, "I will give them."

But the king spared Mephibosheth, the son of Jona-

than, the son of Saul, because of the LORD'S oath that was between them, between David and Jonathan, the son of Saul.

THE SEVEN SONS OF SAUL ARE HANGED ON THE HILL

But the king took the two sons of Rizpah, the daughter of Aiah, whom she bare unto Saul, Armoni and Mephibosheth; and the five sons of Michal, the daughter of Saul, whom she brought up for Adriel, the son of Barzillai, the Meholathite: and he delivered them into the hands of the Gibeonites, and they hanged them in the hill before the LORD: and they fell all seven together, and were put to death in the days of harvest, in the first days, in the beginning of barley harvest.

THE LONG WATCH OF RIZPAH

And Rizpah, the daughter of Aiah, took sackcloth, and spread it for her upon the rock, from the beginning of harvest until water dropped upon them out of heaven, and suffered neither the birds of the air to rest on them by day, nor the beasts of the field by night. And it was told David what Rizpah, the daughter of Aiah, had done.

And David went and took the bones of Saul and the bones of Jonathan, his son, from the men of Jabesh-gilead, which had stolen them from the street of Beth-shan, where the Philistines had hanged them, when the Philistines had slain Saul in Gilboa: and he brought up from thence the bones of Saul and the bones of Jonathan, his son; and they gathered the bones of them that were hanged. And the bones of Saul and Jonathan, his son, buried they in the country of Benjamin in Zelah, in the sepulcher of Kish, his father: and they performed all that the king commanded. And after that God was intreated for the land. —II Samuel 21:1-14.

The Census of the People

David made a census of the people, and it was believed that the Lord sent a terrible pestilence as a punishment. To propitiate his wrath, David bought a threshing-floor of Araunah and built an altar.

And again the anger of the Lord was kindled against Israel, and he moved David against them to say, "Go, number Israel and Judah."

For the king said to Joab, the captain of the host, which was with him, "Go now through all the tribes of Israel, from Dan even to Beer-sheba, and number ye the people, that I may know the number of the people."

And Joab said unto the king, "Now the Lord thy God add unto the people, how many soever they be, an hundredfold, and that the eyes of my lord the king may see it: but why doth my lord the king delight in this thing?"

Notwithstanding the king's word prevailed against Joab, and against the captains of the host. And Joab and the captains of the host went out from the presence of the king, to number the people of Israel.

And they passed over Jordan, and pitched in Aroer, on the right side of the city that lieth in the midst of the river of Gad, and toward Jazer: then they came to Gilead, and to the land of Tahtim-hodshi; and they came to Dan-jaan, and about to Zidon, and came to the stronghold of Tyre, and to all the cities of the Hivites, and of the Canaanites: and they went out to the south of Judah, even to Beer-sheba. So when they had gone through all the land, they came to Jerusalem at the end of nine months and twenty days. And Joab gave up the sum of the number of the people unto the king: and there were in Israel eight hundred

thousand valiant men that drew the sword; and the men of Judah were five hundred thousand men.

And David's heart smote him after that he had numbered the people. And David said unto the LORD, "I have sinned greatly in that I have done: and now, I beseech thee, O LORD, take away the iniquity of thy servant; for I have done very foolishly."

For when David was up in the morning, the word of the LORD came unto the prophet Gad, David's seer, saying, "Go and say unto David, 'Thus saith the LORD, "I offer thee three things; choose thee one of them, that I may do it unto thee."'"

So Gad came to David, and told him, and said unto him, "Shall seven years of famine come unto thee in thy land or wilt thou flee three months before thine enemies, while they pursue thee or that there

WINNOWING WHEAT AT A THRESHING-FLOOR

Photograph by Professor Lewis Bayles Paton

A pile of grain is in the foreground and a sack which has just been filled with the precious wheat.

The grain is first threshed out by means of a drag drawn by oxen (two are seen standing at the left of the picture), and then winnowed by tossing it in the air, using "fans" or shovels.

be three days' pestilence in thy land? Now advise, and see what answer I shall return to him that sent me."

And David said unto Gad, "I am in a great strait: let us fall now into the hand of the LORD; for his mercies are great: and let me not fall into the hand of man."

THE PESTILENCE IN ISRAEL

So the LORD sent a pestilence upon Israel from the morning even to the time appointed: and there died of the people from Dan even to Beer-sheba seventy thousand men. And when the angel stretched out his hand upon Jerusalem to destroy it, the LORD repented him of the evil, and said to the angel that destroyed the people, "It is enough: stay now thine hand." And the angel of the LORD was by the threshing-place of Araunah, the Jebusite.

And David spake unto the LORD when he saw the angel that smote the people, and said, "Lo, I have sinned, and I have done wickedly: but these sheep, what have they done? Let thine hand, I pray thee, be against me, and against my father's house."

DAVID BUYS THE THRESHING-FLOOR OF ARAUNAH

And Gad came that day to David, and said unto him, "Go up, rear an altar unto the LORD in the threshing-floor of Araunah, the Jebusite."

And David, according to the saying of Gad, went up as the LORD commanded. And Araunah looked, and saw the king and his servants coming on toward him: and Araunah went out, and bowed himself before the king on his face upon the ground.

And Araunah said, "Wherefore is my lord the king come to his servant?"

And David said, "To buy the threshing-floor of thee, to build an altar unto the LORD, that the plague may be stayed from the people."

And Araunah said unto David, "Let my lord the king take and offer up what seemeth good unto him: behold, here be oxen for burnt sacrifice, and threshing instruments and other instruments of the oxen for wood."

All these things did Araunah, as a king, give unto the king. And Araunah said unto the king, "The LORD thy God accept thee."

And the king said unto Araunah, "Nay; but I will surely buy it of thee at a price: neither will I offer burnt offerings unto the LORD my God of that which doth cost me nothing." So David bought the threshing-floor and the oxen for fifty shekels of silver.

And David built there an altar unto the LORD, and offered burnt offerings and peace offerings. So the LORD was intreated for the land, and the plague was stayed from Israel. —II Samuel 24.

THERE IS RIVALRY AMONG THE SONS OF DAVID—ADONIJAH ASPIRES TO THE THRONE

The last days of the king were full of sadness. His vigorous physical and mental powers were failing. Intrigues over the succession disturbed the court. Bath-sheba, aided by Nathan, finally won in the conflict. David abdicated in favor of Solomon, who thus outgeneraled Adonijah, the oldest son. Gradually the old king failed, losing interest in the affairs of the world, until his end came peacefully after a reign of approximately forty years and at an age of about seventy-nine years.

Then Adonijah, the son of Haggith, exalted himself, saying, "I will be king": and he prepared him chariots and horsemen, and fifty men to run before him.

And his father had not displeased him at any time in saying, "Why hast thou done so?" and he also was a very goodly man; and his mother bare him after Absalom.

And he conferred with Joab, the son of Zeruiah, and with Abiathar, the priest: and they following Adonijah helped him. But Zadok the priest, and Benaiah, the son of Jehoiada, and Nathan the prophet, and Shimei, and Rei, and the mighty men which belonged to David, were not with Adonijah. And Adonijah slew sheep and oxen and fat cattle by the stone of Zoheleth, which is by En-rogel, and called all his brethren, the king's sons, and all the men of Judah, the king's servants: but Nathan the prophet and Benaiah, and the mighty men, and Solomon, his brother, he called not.

Wherefore Nathan spake unto Bath-sheba, the mother of Solomon, saying, "Hast thou not heard that Adonijah, the son of Haggith, doth reign, and David our lord knoweth it not? Now therefore come, let me, I pray thee, give thee counsel, that thou mayest save thine own life, and the life of thy son, Solomon. Go and get thee in unto King David, and say unto him, 'Didst not thou, my lord, O king, swear unto thine handmaid, saying, "Assuredly Solomon, thy son, shall reign after me, and he shall sit upon my throne?" Why then doth Adonijah reign?' Behold, while thou yet talkest there with the king, I also will come in after thee, and confirm thy words."

BATH-SHEBA PLEADS FOR SOLOMON

And Bath-sheba went in unto the king into the chamber: and the king was very old; and Abishag, the Shunammite, ministered unto the king. And

Bath-sheba bowed, and did obeisance unto the king. And the king said, "What wouldest thou?"

And she said unto him, "My lord, thou swarest by the LORD thy God unto thine handmaid, saying, 'Assuredly Solomon, thy son, shall reign after me, and he shall sit upon my throne.' And now, behold, Adonijah reigneth; and now, my lord the king, thou knowest it not: and he hath slain oxen and fat cattle and sheep in abundance, and hath called all the sons of the king, and Abiathar the priest, and Joab, the captain of the host: but Solomon, thy servant, hath he not called. And thou, my lord, O king, the eyes of all Israel are upon thee, that thou shouldest tell them who shall sit on the throne of my lord the king after him. Otherwise it shall come to pass, when my lord the king shall sleep with his fathers, that I and my son Solomon shall be counted offenders."

NATHAN ALSO SPEAKS FOR SOLOMON

And, lo, while she yet talked with the king, Nathan the prophet, also came in. And they told the king, saying, "Behold Nathan the prophet." And when he was come in before the king, he bowed himself before the king with his face to the ground.

And Nathan said, "My lord, O king, hast thou said, 'Adonijah shall reign after me, and he shall sit upon my throne?' For he is gone down this day, and hath slain oxen and fat cattle and sheep in abundance, and hath called all the king's sons, and the captains of the host, and Abiathar, the priest; and, behold, they eat and drink before him, and say, 'God save King Adonijah.' But me, even me, thy servant, and Zadok, the priest, and Benaiah, the son of Jehoiada, and thy servant Solomon, hath he not called. Is this thing

done by my lord the king, and thou hast not showed it unto thy servant, who should sit on the throne of my lord the king after him?"

DAVID PROMISES THE THRONE TO THE SON OF BATH-SHEBA

Then King David answered and said, "Call me Bath-sheba." And she came into the king's presence, and stood before the king.

And the king sware, and said, "As the LORD liveth, that hath redeemed my soul out of all distress, even as I sware unto thee by the LORD God of Israel, saying, 'Assuredly Solomon, thy son, shall reign after me, and he shall sit upon my throne in my stead'; even so will I certainly do this day."

Then Bath-sheba bowed with her face to the earth, and did reverence to the king, and said, "Let my lord, King David, live forever."

And King David said, "Call me Zadok the priest, and Nathan the prophet, and Benaïah, the son of Jehoiada." And they came before the king.

The king also said unto them, "Take with you the servants of your lord, and cause Solomon, my son, to ride upon mine own mule, and bring him down to Gihon: and let Zadok the priest, and Nathan the prophet, anoint him there king over Israel: and blow ye with the trumpet, and say, 'God save King Solomon.' Then ye shall come up after him, that he may come and sit upon my throne; for he shall be king in my stead: and I have appointed him to be ruler over Israel and over Judah."

And Benaiah, the son of Jehoiada, answered the king, and said, "Amen: the LORD God of my lord the king say so too. As the LORD hath been with my lord

the king, even so be he with Solomon, and make his throne greater than the throne of my lord, King David."

So Zadok the priest, and Nathan the prophet, and Benaiah, the son of Jehoiada, and the Cherethites, and the Pelethites, went down, and caused Solomon to ride upon King David's mule, and brought him to Gihon.

SOLOMON IS ANOINTED KING

And Zadok, the priest, took an horn of oil out of the tabernacle, and anointed Solomon. And they blew the trumpet; and all the people said, "God save King Solomon." And all the people came up after him, and the people piped with pipes, and rejoiced with great joy, so that the earth rent with the sound of them.

ADONIJAH HEARS THE NEWS WHILE HE IS FEASTING WITH HIS FRIENDS

And Adonijah and all the guests that were with him heard it as they had made an end of eating.

And when Joab heard the sound of the trumpet, he said, "Wherefore is this noise of the city being in an uproar?"

And while he yet spake, behold, Jonathan, the son of Abiathar, the priest, came: and Adonijah said unto him, "Come in; for thou art a valiant man, and bringest good tidings."

And Jonathan answered and said to Adonijah, "Verily our lord, King David, hath made Solomon king."

And the king hath sent with him Zadok the priest, and Nathan the prophet, and Benaiah, the son of Jehoiada, and the Cherethites, and the Pelethites, and they have caused him to ride upon the king's mule: and Zadok the priest, and Nathan the prophet have

anointed him king in Gihon: and they are come up from thence rejoicing, so that the city rang again. This is the noise that ye have heard. And also Solomon sitteth on the throne of the kingdom."

And moreover the king's servants came to bless our lord, King David, saying, "God make the name of Solomon better than thy name, and make his throne greater than thy throne." And the king bowed himself upon the bed.

And also thus said the king, "Blessed be the LORD God of Israel, which hath given one to sit on my throne this day, mine eyes even seeing it." And all the guests that were with Adonijah were afraid, and rose up and went every man his way.

ADONIJAH SEEKS SANCTUARY

And Adonijah feared because of Solomon, and arose, and went, and caught hold on the horns of the altar. And it was told Solomon, saying, "Behold, Adonijah feareth King Solomon: for, lo, he hath caught hold on the horns of the altar, saying, 'Let King Solomon swear unto me to-day that he will not slay his servant with the sword.'"

And Solomon said, "If he will show himself a worthy man, there shall not an hair of him fall to the earth: but if wickedness shall be found in him, he shall die."

So King Solomon sent, and they brought him down from the altar. And he came and bowed himself to King Solomon: and Solomon said unto him, "Go to thine house."

—I Kings 1:5–53

A PSALM OF DAVID IN HIS OLD AGE

Now these be the last words of David.
David, the son of Jesse said,

And the man who was raised up on high,
The anointed of the God of Jacob,
And the sweet psalmist of Israel, said,
"The Spirit of the LORD spake by me,
And his word was in my tongue.
The God of Israel said,
The Rock of Israel spake to me,
'He that ruleth over men must be just,
Ruling in the fear of God.
And he shall be as the light of the morning,
When the sun riseth, even a morning without clouds;
As the tender grass springing out of the earth
By clear shining after rain.'
Although my house be not so with God;
Yet he hath made with me an everlasting covenant,
Ordered in all things, and sure:
For this is all my salvation, and all my desire,
Although he make it not to grow.

But the sons of Belial shall be all of them as thorns thrust away,
Because they cannot be taken with hands:
But the man that shall touch them,
Must be fenced with iron and the staff of a spear;
And they shall be utterly burned with fire in the same place." —II Samuel 23:1-7.

THE DEATH OF DAVID

Now the days of David drew nigh that he should die; and he charged Solomon, his son, saying, "I go the way of all the earth: be thou strong therefore, and show thyself a man; and keep the charge of the LORD thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the law of Moses, that

thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself: that the LORD may continue his word which he spake concerning me, saying, 'If thy children take heed to their way, to walk before me in truth with all their heart and with all their soul, there shall not fail thee,' said he, 'a man on the throne of Israel.'

"Moreover thou knowest also what Joab, the son of Zeruiah, did to me, and what he did to the two captains of the hosts of Israel: unto Abner, the son of Ner, and unto Amasa, the son of Jether, whom he slew, and shed the blood of war in peace, and put the blood of war upon his girdle that was about his loins, and in his shoes that were on his feet. Do therefore according to thy wisdom, and let not his hoar head go down to the grave in peace.

"But show kindness unto the sons of Barzillai, the Gileadite, and let them be of those that eat at thy table: for so they came to me when I fled because of Absalom, thy brother.

"And, behold, thou hast with thee Shimei, the son of Gera, a Benjamite of Bahurim, which cursed me with a grievous curse in the day when I went to Mahanaim: but he came down to meet me at Jordan, and I sware to him by the LORD, saying, 'I will not put thee to death with the sword.' Now therefore hold him not guiltless: for thou art a wise man, and knowest what thou oughtest to do unto him; but his hoar head bring thou down to the grave with blood."

So David slept with his fathers, and was buried in the city of David. And the days that David reigned over Israel were forty years: seven years reigned he in Hebron, and thirty and three years reigned he in Jerusalem. —I Kings 2:1-11.

Solomon

During David's lifetime, there was much of the Spartan-like severity in the nation; but with the accession of Solomon, everything was changed. It is an attractive figure which is presented to us of the young monarch, possessed of the large ability of his father and the stately charm of his mother Bath-sheba, David's favorite wife. We see him at the outset, a devout man, seeking wisdom from above, determined to rule justly, adding reverence and faith to a character possessing both strength and charm.

The abilities of Solomon were not like his father's, those of a military chieftain. His genius was that of the great administrator, builder, diplomat. He won no new territory, and some of the wide possessions of the empire began to slip away before he was laid in the grave. During his reign, the stream of Hebrew life which began in the patriarchal tent of Abraham like a little pool in the forest broadened into a sea of imperial magnificence and splendor. With tireless energy the king set to work to develop the national life along lines of commerce and the arts of peace. He controlled the caravan roads to all the neighboring countries and began an extensive trade with them. King Hiram was his friend and furnished him with great beams of the cedars of Lebanon for his buildings, stout ribs for his ships, and straight poles for their masts. The home-port of Solomon's ships was Ezion-geber on the Gulf of Akabah. They sailed the far-off seas, perhaps even to India, and brought back gold and silver, precious stones, rich stuffs for hangings and carpets, ivory and apes and peacocks. The tradition still lingers that he worked gold mines of fabulous richness in the mysterious heart of Africa, "King Solomon's Mines." In Jerusalem rose the fair palaces of his queens and the famous Temple of Solomon, which David longed to build to God, but might not because he had been a man of blood. Not only Jerusalem but all the principal cities of the kingdom he fortified and embellished with palaces and shrines.

The Age of Solomon resembled in some respects the Age of the Renaissance in Italy, the Augustan Age in Rome, the Eliza-

bethan Age in England, and the age of commercial development in America. The old simple free life of the people was over. There was a new magnificence of social and economic conditions. The court required a vast army of servants. The prophecy contained in I Samuel 8 came true . . . "He will take your sons and appoint them for himself, for his chariots, and to be his horsemen; and some shall run before his chariots. And he will appoint him captains over thousands, and captains over fifties; and will set them to ear his ground, and to reap his harvest, and to make his instruments of war, and instruments of his chariots. And he will take your daughters to be confectionaries, and to be cooks, and to be bakers. And he will take your fields, and your vineyards, and your oliveyards, even the best of them, and give them to his servants." In such manner does civilization in its more complex forms always in one way or another lay its burdens on society and make its levy on the people. Yet that the common people held tenaciously to their rights is shown by the revolt of Israel against the exactions of Rehoboam and the story of Naboth's vineyard.

The glory of the empire in its material development was enhanced by Solomon's relations with foreign nations. The greatest triumph of all came when a royal princess from Pharaoh's court came up from the old empire on the Nile to join herself in marriage with the King of Israel. Could there be anything more romantic or more satisfying to national pride than the union of a descendant of those who completed the tale of bricks without straw under the taskmaster's lash, with a princess of the royal blood from the country of the oppressor! No less gratifying was the visit of the Queen of Sheba, around which tradition has woven a thousand romantic stories.

Added to the material glory of the empire there are many traditions of the extraordinary power of the king in other directions. His execution of the law was prompt and it was accompanied by a native shrewdness and sense which gave him a very wide reputation for wisdom. He was master of that proverbial wisdom so common in the East, embodied in pithy sayings which grip the mind and become embedded in the speech of the people. There is no doubt that Solomon fostered literature. The material splendor of his kingdom quickly faded, but there remained a substantial contribution to civilization, an impulse to the higher life of Israel, more important than the outward glory of his reign.

Solomon appears to best advantage during the early years in which his faith in God was strong and his ideals were high. Toward the close of his reign it became evident that the vigor of the people was becoming undermined by luxury, and that the empire could not long survive its most magnificent king.

Solomon on the Throne of David

THEN sat Solomon upon the throne of David his father; and his kingdom was established greatly. —I Kings 2:12.

Adonijah's Attempt to win Favor

After Solomon came to the throne, Adonijah tried to enlist the sympathy and help of Bath-sheba in his affairs. This resulted in his downfall and death together with all his friends. Even Joab, the old general who had grown gray in the service of David, met the violent death which he had so often meted out to others.

And Adonijah, the son of Haggith, came to Bath-sheba, the mother of Solomon. And she said, "Comest thou peaceably?"

And he said, "Peaceably." He said moreover, "I have somewhat to say unto thee."

And she said, "Say on."

And he said, "Thou knowest that the kingdom was mine, and that all Israel set their faces on me, that I should reign: howbeit the kingdom is turned about, and is become my brother's: for it was his from the Lord. And now I ask one petition of thee, deny me not."

And she said unto him, "Say on."

And he said, "Speak, I pray thee, unto Solomon, the king, (for he will not say thee nay,) that he give me Abishag, the Shunammite, to wife."

And Bath-sheba said, "Well; I will speak for thee unto the king."

BATH-SHEBA SPEAKS FOR ADONIJAH

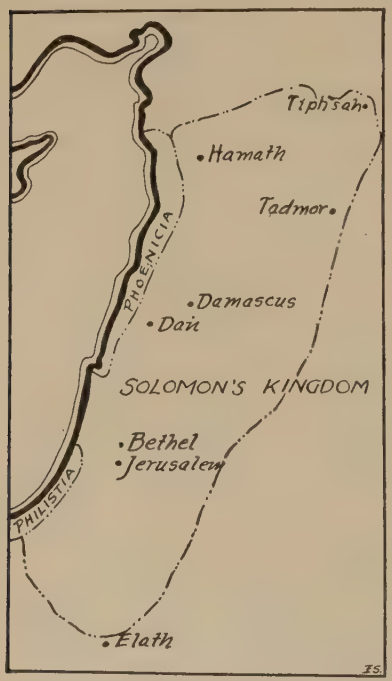
Bath-sheba therefore went unto King Solomon, to speak unto him for Adonijah. And the king rose up to meet her, and bowed himself unto her, and sat down on his throne, and caused a seat to be set for the king's mother; and she sat on his right hand.

Then she said, "I desire one small petition of thee; I pray thee, say me not nay."

And the king said unto her, "Ask on, my mother: for I will not say thee nay."

And she said, "Let Abishag, the Shunammite, be given to Adonijah, thy brother, to wife."

And King Solomon answered and said unto his mother, "And why dost thou ask Abishag, the Shunammite, for Adonijah? Ask for him the kingdom also; for he is mine elder brother; even for him, and for Abiathar, the priest, and for Joab, the son of Zeruiah."



MAP OF THE KINGDOM OF SOLOMON

ADONIJAH LOSES HIS LIFE

Then King Solomon sware by the LORD, saying, "God do so to me, and more also, if Adonijah have not spoken this word against his own life. Now therefore, as the LORD liveth, which hath established me, and set me on the throne of David, my father, and who hath made me an house,

as he promised, Adonijah shall be put to death this day." And King Solomon sent by the hand of Benaiah, the son of Jehoiada; and he fell upon him that he died.

And unto Abiathar, the priest, said the king, "Get thee to Anathoth, unto thine own fields; for thou art worthy of death: but I will not at this time put thee to death, because thou barest the ark of the LORD God before David my father, and because thou hast been afflicted in all wherein my father was afflicted." So Solomon thrust out Abiathar from being priest unto the LORD; that he might fulfil the word of the LORD, which he spake concerning the house of Eli in Shiloh.

JOAB, THE VETERAN CAPTAIN OF DAVID, IS NOT SPARED

Then tidings came to Joab: for Joab had turned after Adonijah, though he turned not after Absalom. And Joab fled into the tabernacle of the LORD, and caught hold on the horns of the altar. And it was told King Solomon that Joab was fled unto the tabernacle of the LORD; "And, behold, he is by the altar." Then Solomon sent Benaiah, the son of Jehoiada, saying, "Go, fall upon him."

And Benaiah came to the tabernacle of the LORD, and said unto him, "Thus saith the king, 'Come forth.'"

And he said, "Nay; but I will die here."

And Benaiah brought the king word again, saying, "Thus said Joab, and thus he answered me."

And the king said unto him, "Do as he hath said, and fall upon him, and bury him; that thou mayest take away the innocent blood, which Joab shed, from me, and from the house of my father. And the LORD shall return his blood upon his own head, who fell upon two men more righteous and better than he, and slew

them with the sword, my father David not knowing thereof, to wit, Abner, the son of Ner, captain of the host of Israel, and Amasa, the son of Jether, captain of the host of Judah. Their blood shall therefore return upon the head of Joab, and upon the head of his seed forever: but upon David, and upon his seed, and upon his house, and upon his throne, shall there be peace forever from the LORD."

So Benaiah, the son of Jehoiada, went up, and fell upon him, and slew him: and he was buried in his own house in the wilderness.

And the king put Benaiah, the son of Jehoiada, in his room over the host: and Zadok, the priest, did the king put in the room of Abiathar. —I Kings 2:13-35.

SHIMEI DISOBEYS AND IS PUT TO DEATH

And the king sent and called for Shimei, and said unto him, "Build thee an house in Jerusalem, and dwell there, and go not forth thence any whither. For it shall be, that on the day thou goest out, and passest over the brook Kidron, thou shalt know for certain that thou shalt surely die: thy blood shall be upon thine own head."

And Shimei said unto the king, "The saying is good: as my lord the king hath said, so will thy servant do." And Shimei dwelt in Jerusalem many days.

And it came to pass at the end of three years, that two of the servants of Shimei ran away unto Achish, son of Maachah, King of Gath. And they told Shimei, saying, "Behold, thy servants be in Gath."

And Shimei arose, and saddled his ass, and went to Gath to Achish to seek his servants: and Shimei went, and brought his servants from Gath. And it was told Solomon that Shimei had gone from Jerusalem to Gath, and was come again.

PAINTED WOODEN COVERS FOR MUMMIES

By courtesy of the British Museum

PRIESTESSES of Amen-Ra at Thebes. The names of these ladies who lived 1600 B.C. are, from left to right: Ta-Pehreret; a royal personage whose name is unknown; and Mit-Em-Apt.

Probably the wife whom Solomon took from Egypt was not unlike the royal personage in the picture. "And Solomon made affinity with Pharaoh, King of Egypt, and took Pharaoh's daughter, and brought her into the city of David."

And the king sent and called for Shimei, and said unto him, "Did I not make thee to swear by the LORD, and protested unto thee, saying, 'Know for a certain, on the day thou goest out, and walkest abroad any whither, that thou shalt surely die?' and thou saidst unto me, 'The word that I have heard is good.' Why then hast thou not kept the oath of the LORD, and the commandment that I have charged thee with?"

GEZER. THE SACRED PILLARS OF THE CANAANITES

Photograph by Professor Henry Thatcher Fowler

Gezer is one of the most ancient of the cities of Palestine. Its king, Horam, and his forces were killed in battle with Joshua. The Canaanites were not, however, dispossessed but occupied the city down to the time of Solomon, paying tribute to Israel. It was burned by the Egyptians in Solomon's day, given to Solomon's Egyptian wife and rebuilt by him. The stones in this picture are Canaanitish sacred stones.

The king said moreover to Shimei, "Thou knowest all the wickedness which thine heart is privy to, that thou didst to David, my father: therefore the LORD shall return thy wickedness upon thine own head; and King Solomon shall be blessed and the throne of David shall be established before the LORD forever."

So the king commanded Benaiah, the son of Jehoiada; which went out, and fell upon him, that he died. And the kingdom was established in the hand of Solomon.

—I Kings 2:36-46.

SOLOMON MARRIES A DAUGHTER OF PHARAOH

And Solomon made affinity with Pharaoh, King of Egypt, and took Pharaoh's daughter, and brought her into the city of David, until he had made an end of

building his own house, and the house of the LORD, and the wall of Jerusalem round about. Only the people sacrificed in high places, because there was no house built unto the name of the LORD, until those days. And Solomon loved the LORD, walking in the statutes of David, his father: only he sacrificed and burnt incense in high places. And the king went to Gibeon to sacrifice there; for that was the great high place: a thousand burnt offerings did Solomon offer upon that altar.

—I Kings 3:1–4.

THE DREAM OF THE KING

In Gibeon the LORD appeared to Solomon in a dream by night: and God said, "Ask what I shall give thee."

And Solomon said, "Thou hast shewed unto thy servant David, my father, great mercy, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as it is this day. And now, O LORD my God, thou hast made thy servant king instead of David, my father: and I am but a little child: I know not how to go out or come in. And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude.

SOLOMON ASKS FOR AN UNDERSTANDING HEART

"Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people?"

And the speech pleased the LORD, that Solomon had asked this thing. And God said unto him, "Be-

cause thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment; behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee. And I have also given thee that which thou hast not asked, both riches and honour: so that there shall not be any among the kings like unto thee all thy days. And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days."

And Solomon awoke, and, behold, it was a dream: and he came to Jerusalem and stood before the ark of the covenant of the LORD, and offered up burnt offerings and offered peace offerings, and made a feast to all his servants. —I Kings 3:5–15.

The Judgment of the Wise King

Then came there two women unto the king, and stood before him. And the one woman said, "O my lord, I and this woman dwell in one house; and I was delivered of a child with her in the house. And it came to pass the third day after that I was delivered, that this woman was delivered also: and we were together; there was no stranger with us in the house, save we two in the house. And this woman's child died in the night; because she overlaid it. And she arose at midnight, and took my son from beside me, while thine handmaid slept, and laid it in her bosom, and laid her dead child in my bosom. And when I rose in the morning to give my child suck, behold, it was dead: but when I had

TEMPLE AREA AT JERUSALEM
Photograph by W. A. Pottenger expressly for The Book of Life

considered it in the morning, behold, it was not my son, which I did bear."

And the other woman said, "Nay; but the living is my son, and the dead is thy son."

And this said, "No; but the dead is thy son, and the living is my son." Thus they spake before the king.

Then said the king, "The one saith, 'This is my son that liveth, and thy son is the dead': and the other saith, 'Nay; but thy son is the dead, and my son is the living.'"

And the king said, "Bring me a sword." And they brought a sword before the king.

And the king said, "Divide the living child in two, and give half to the one, and half to the other."

Then spake the woman whose the living child was unto the king, for her bowels yearned upon her son, and she said, "O my lord, give her the living child, and in no wise slay it."

But the other said, "Let it be neither mine or thine, but divide it."

Then the king answered and said, "Give her the living child, and in no wise slay it: she is the mother thereof."

And all Israel heard of the judgment which the king had judged; and they feared the king: for they saw that the wisdom of God was in him, to do judgment.

—I Kings 3:16–28.

The Empire of Solomon

And Solomon reigned over all kingdoms from the river unto the land of the Philistines, and unto the border of Egypt: they brought presents, and served Solomon all the days of his life.

And Solomon's provision for one day was thirty measures of fine flour, and threescore measures of meal, ten fat oxen, and twenty oxen out of the pastures, and an hundred sheep, beside harts, and roebucks, and fallow-deer, and fatted fowl. For he had dominion over all the region on this side the river, from Tiphsah even to Azzah, over all the kings on this side the river: and he had peace on all sides round about him. And Judah and Israel dwelt safely, every man under his vine and under his fig-tree, from Dan even to Beer-sheba, all the days of Solomon.

And Solomon had forty thousand stalls of horses for his chariots, and twelve thousand horsemen. And those officers provided victual for King Solomon, and for all that came unto King Solomon's table, every man in his month: they lacked nothing. Barley also and straw for the horses and dromedaries brought they unto the place where the officers were, every man according to his charge.

—I Kings 4:21–28.

The Wisdom of Solomon

And God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as

the sand that is on the seashore. And Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt. For he was wiser than all men; than Ethan, the Ezrahite, and Heman, and Chalcol, and Darda, the sons of Mahol: and his fame was in all nations round about. And he spake three thousand proverbs: and his songs were a thousand and five. And he spake of trees, from the cedar-tree that is in Lebanon even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes. And there came of all people to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom. —I Kings 4:29–34.

The Temple

No building in all the world has aroused so much interest and veneration as The Temple of Solomon. Architecturally, many other temples have far surpassed it in beauty. Its great significance was in the way in which it came to be connected with both the religious and the secular history of Israel. A temple was inevitable as soon as the tribes were united and the kingdom had become an assured fact. Even in the desert the ark had been enclosed in a moving temple, the tabernacle. When the ark was brought up to Zion, it was felt that its wanderings were over, and that a permanent place must be provided for it.

The structure was built of the cedars of Lebanon and the white limestone quarried in the immediate neighborhood. On the engineering side it was a great task for a people only lately emerged from the nomadic life. In the plan and in the building Solomon was greatly helped by his friend, Hiram of Tyre The building embodied apparently some of the features of the temples of other nations; at the same time, it had certain features which were entirely original. In one all-important respect, it was different from the temples of every other faith. In the Holy of Holies there was no image of the Deity.

CEDARS OF LEBANON

Photograph by Professor Lewis Bayles Paton

"AND Hiram sent to Solomon, saying, 'I have considered the things which thou sentest to me for: and I will do all thy desire concerning timber of cedar, and concerning timber of fir. My servants shall bring them down from Lebanon unto the sea in floats unto the place that thou shalt appoint me, and will cause them to be discharged there, and thou shalt receive them: and thou shalt accomplish my desire, in giving food for my household.' "—*I Kings 5:8, 9.*

It is very difficult to imagine from the descriptions just how the old Temple looked. To the descendants of the desert wanderers, the people who had only in recent years acquired a national consciousness, who had been accustomed to live in the black tent of the wandering nomad or the rude hut of the farmer, The Temple must have seemed very splendid indeed.

The Temple served an important purpose in strengthening the idea of the one and only God. If God had a dozen shrines, it was very easy to think not of one but of a dozen gods. While other local shrines continued to be used, The Temple overshadowed them, and finally came to be the only place of worship. The Temple, with its Holy of Holies, empty of any image of God, contributed powerfully to a spiritual conception of God.

Through the annual festivals held at Jerusalem and the visits to The Temple made necessary by them a strong nationalistic spirit was inculcated. Religion and patriotism were fused. In the mind of the Hebrew, Jerusalem, The Temple, Country, and Home were blended together. The Psalms of the exile express the passionate homesickness of the heart of the Hebrew when he was torn from Zion and The Temple.

SOLOMON AND HIRAM, KING OF TYRE, MAKE A LEAGUE

And Hiram, King of Tyre, sent his servants unto Solomon; for he had heard that they had anointed him king in the room of his father: for Hiram was ever a lover of David. And Solomon sent to Hiram, saying, "Thou knowest how that David, my father, could not build an house unto the name of the LORD his God for the wars which were about him on every side, until the LORD put them under the soles of his feet. But now the LORD my God hath given me rest on every side, so that there is neither adversary nor evil occurrent. And, behold, I purpose to build an house unto the name of the LORD my God, as the LORD spake unto David, my father, saying, 'Thy son, whom

I will set upon thy throne in thy room, he shall build an house unto my name.'

"Now therefore command thou that they hew me cedar-trees out of Lebanon; and my servants shall be with thy servants: and unto thee will I give hire for thy servants according to all that thou shalt appoint: for thou knowest that there is not among us any that can skill to hew timber like unto the Sidonians."

And it came to pass, when Hiram heard the words of Solomon, that he rejoiced greatly, and said, "Blessed be the LORD this day, which hath given unto David a wise son over this great people."

TRADE BETWEEN ISRAEL AND TYRE

And Hiram sent to Solomon, saying, "I have considered the things which thou sentest to me for: and I will do all thy desire concerning timber of cedar, and concerning timber of fir. My servants shall bring them down from Lebanon unto the sea: and I will convey them by sea in floats unto the place that thou shalt appoint me, and will cause them to be discharged there, and thou shalt receive them: and thou shalt accomplish my desire, in giving food for my household."

So Hiram gave Solomon cedar-trees and fir-trees according to all his desire. And Solomon gave Hiram twenty thousand measures of wheat for food to his household, and twenty measures of pure oil: thus gave Solomon to Hiram year by year.

And the LORD gave Solomon wisdom, as he promised him: and there was peace between Hiram and Solomon; and they two made a league together.

And King Solomon raised a levy out of all Israel; and the levy was thirty thousand men. And he sent them to Lebanon, ten thousand a month by courses:

a month they were in Lebanon, and two months at home: and Adoniram was over the levy. And Solomon had threescore and ten thousand that bare burdens, and fourscore thousand hewers in the mountains; beside the chief of Solomon's officers which were over the work, three thousand and three hundred, which ruled over the people that wrought in the work. And the king commanded, and they brought great stones, costly stones, and hewed stones, to lay the foundation of the house. And Solomon's builders and Hiram's builders did hew them, and the stonesquarers: so they prepared timber and stones to build the house.

—I Kings 5.

SOLOMON BEGINS TO BUILD THE TEMPLE

And it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which is the second month, that he began to build the house of the LORD. And the house which King Solomon built for the LORD, the length thereof was threescore cubits, and the breadth thereof twenty cubits, and the height thereof thirty cubits.

THE PORCH BEFORE THE TEMPLE

And the porch before the temple of the house, twenty cubits was the length thereof, according to the breadth of the house; and ten cubits was the breadth thereof before the house. And for the house he made windows of narrow lights.

CHAMBERS FOR THE PRIESTS

And against the wall of the house he built chambers round about, against the walls of the house round

about, both of the temple and of the oracle: and he made chambers round about: the nethermost chamber was five cubits broad, and the middle was six cubits broad, and the third was seven cubits broad: for without in the wall of the house he made narrowed rests round about, that the beams should not be fastened in the walls of the house.

"THERE WAS NEITHER HAMMER NOR AX NOR ANY TOOL OF IRON HEARD IN THE HOUSE"

And the house, when it was in building, was built of stone made ready before it was brought thither: so that there was neither hammer nor ax nor any tool of iron heard in the house, while it was in building. The door for the middle chamber was in the right side of the house: and they went up with winding stairs into the middle chamber, and out of the middle into the third. So he built the house, and finished it; and covered the house with beams and boards of cedar. And then he built chambers against all the house, five cubits high: and they rested on the house with timber of cedar.

THE LORD'S PROMISE

And the word of the LORD came to Solomon, saying, "Concerning this house which thou art in building, if thou wilt walk in my statutes, and execute my judgments, and keep all my commandments to walk in them; then will I perform my word with thee, which I spake unto David, thy father: and I will dwell among the children of Israel, and will not forsake my people Israel."

CEDAR AND FIR

So Solomon built the house, and finished it. And he built the walls of the house within with boards of

cedar, both the floor of the house, and the walls of the ceiling: and he covered them on the inside with wood, and covered the floor of the house with planks of fir. And he built twenty cubits on the sides of the house, both the floor and the walls with boards of cedar: he even built them for it within, even for the oracle, even for the most holy place. And the house, that is, the temple before it, was forty cubits long. And the cedar of the house within was carved with knops and open flowers: all was cedar; there was no stone seen.

THE ORACLE
ALL IS "OVERLAID WITH PURE GOLD"

And the oracle he prepared in the house within, to set there the ark of the covenant of the LORD. And the oracle in the forepart was twenty cubits in length, and twenty cubits in breadth, and twenty cubits in the height thereof: and he overlaid it with pure gold; and so covered the altar which was of cedar.

So Solomon overlaid the house within with pure gold: and he made a partition by the chains of gold before the oracle; and he overlaid it with gold. And the whole house he overlaid with gold, until he had finished all the house: also the whole altar that was by the oracle he overlaid with gold.

THE CHERUBIM WITHIN THE ORACLE

And within the oracle he made two cherubim of olive-tree, each ten cubits high. And five cubits was the one wing of the cherub, and five cubits the other wing of the cherub: from the uttermost part of the one wing unto the uttermost part of the other were ten cubits. And the other cherub was ten cubits:

both the cherubim were of one measure and one size. The height of the one cherub was ten cubits, and so was it of the other cherub. And he set the cherubim within the inner house: and they stretched forth the wings of the cherubim, so that the wing of the one touched the one wall, and the wing of the other cherub touched the other wall; and their wings touched one another in the midst of the house. And he overlaid the cherubim with gold. And he carved all the walls of the house round about with carved figures of cherubim and palm-trees and open flowers, within and without. And the floor of the house he overlaid with gold, within and without.

DOORS OF OLIVE-WOOD

And for the entering of the oracle he made doors of olive-tree: the lintel and side posts were a fifth part

KING SOLOMON'S STABLES

Photograph by W. A. Pottenger expressly for The Book of Life

This ancient structure below the level of the ground is doubtless not as old as King Solomon's time During the Crusades, however, the horses of the Crusader Kings and Templars were stabled here, and the holes at which the horses were tethered may still be seen.

of the wall. The two doors also were of olive-tree; and he carved upon them carvings of cherubim and palm-trees and open flowers, and overlaid them with gold, and spread gold upon the cherubim, and upon the palm-trees. So also made he for the door of the temple posts of olive-tree, a fourth part of the wall. And the two doors were of fir-tree: the two leaves of the one door were folding, and the two leaves of the other door were folding. And he carved thereon cherubim and palm-trees and open flowers: and covered them with gold fitted upon the carved work.

THE INNER COURT

And he built the inner court with three rows of hewed stone, and a row of cedar beams.

In the fourth year was the foundation of the house of the LORD laid, in the month of Zif: and in the eleventh year, in the month Bul, which is the eighth month, was the house finished throughout all the parts thereof, and according to all the fashion of it. So was he seven years in building it. —I Kings 6.

SOLOMON'S OWN HOUSE

But Solomon was building his own house thirteen years, and he finished all his house.

THE HOUSE OF THE FOREST OF LEBANON

He built also the house of the forest of Lebanon; the length thereof was an hundred cubits, and the breadth thereof fifty cubits, and the height thereof thirty cubits, upon four rows of cedar pillars, with cedar beams upon the pillars. And it was covered with cedar above upon the beams, that lay on forty-five pillars, fifteen in a row. And there were windows in

three rows, and light was against light in three ranks. And all the doors and posts were square, with the windows: and light was against light in three ranks.

A PORCH OF PILLARS

And he made a porch of pillars; the length thereof was fifty cubits: and the porch was before them: and the other pillars and the thick beam were before them.

Then he made a porch for the throne where he might judge, even the porch of judgment: and it was covered with cedar from one side of the floor to the other.

THE COURT WITHIN THE PORCH

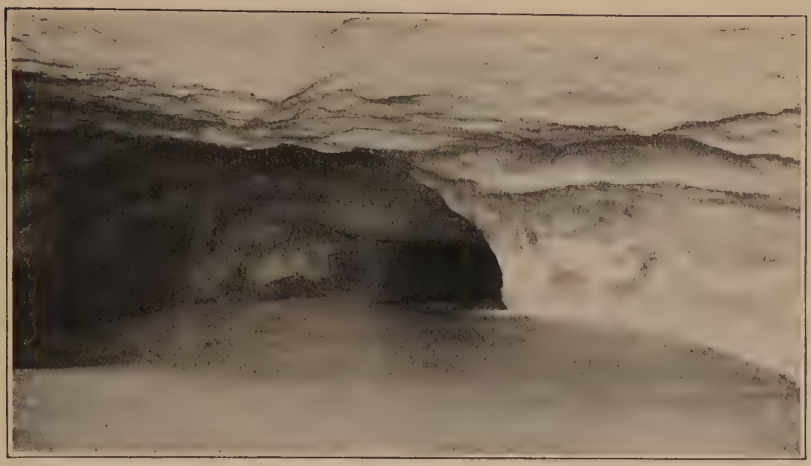
And his house where he dwelt had another court within the porch, which was of the like work. Solomon made also an house for Pharaoh's daughter, whom he had taken to wife, like unto this porch. All these were of costly stones, according to the measures of hewed stones, sawed with saws, within and without, sawed even from the foundation unto the coping, and so on the outside toward the great court. And the foundation was of costly stones, even great stones, stones of ten cubits, and stones of eight cubits. And above were costly stones, after the measures of hewed stones, and cedars.

THE GREAT COURT

And the great court round about was with three rows of hewed stones, and a row of cedar beams, both for the inner court of the house of the LORD, and for the porch of the house.

THE WORK OF HIRAM OF TYRE

This Hiram of Tyre, a skilled worker in brass, must not be confused with King Hiram of Tyre, Solomon's royal friend.



SOLOMON'S QUARRIES

Photograph by W. A. Pottenger expressly for The Book of Life

These underground quarries are said to be the quarries where the white stone was taken for The Temple.

And King Solomon sent and fetched Hiram out of Tyre. He was a widow's son of the tribe of Naphtali, and his father was a man of Tyre, a worker in brass: and he was filled with wisdom, and understanding, and cunning to work all works in brass. And he came to King Solomon, and wrought all his work. For he cast two pillars of brass, of eighteen cubits high apiece: and a line of twelve cubits did compass either of them about. And he

PILLARS IN THE STABLES OF SOLOMON

Photograph by W. A. Pottenger expressly for The Book of Life

made two chapiters of molten brass, to set upon the tops of the pillars: the height of the one chapiter was five cubits, and the height of the other chapiter was five cubits: and nets of checker work, and wreaths of chain work, for the chapiters which were upon the top of the pillar; seven for the one chapiter, and seven for the other chapiter. And he made the pillars, and two rows round about upon the one network, to cover the chapiters that were upon the top, with pomegranates: and so did he for the other chapiter. And the chapiters that were upon the top of the pillars were of lily work in the porch, four cubits. And the chapiters upon the two pillars had pomegranates also above, over against the belly which was by the network: and the pomegranates were two hundred in rows round about upon the other chapiter. And he set up the pillars in the porch of the temple: and he set up the right pillar, and called the name thereof Jachin: and he set up the left pillar, and called the name thereof Boaz. And upon the top of the pillars was lily work: so was the work of the pillars finished.

POOL OF SOLOMON

Photograph by W. A. Pottenger expressly for The Book of Life

This reservoir is eight miles from Jerusalem. There are three pools and they were used for the water supply of Jerusalem at a very early time. Very recently, in 1923, these reservoirs were repaired and now form a part of the water supply of Jerusalem.

And he made a molten sea, ten cubits from the one brim to the other: it was round all about, and his height was five cubits: and a line of thirty cubits did compass it round about. And under the brim of it round about there were knops compassing it, ten in a cubit, compassing the sea round about: the knops were cast in two rows, when it was cast. It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and the sea was set above upon them, and all their hinder parts were inward. And it was an hand-breadth thick, and the brim thereof was wrought like the brim of a cup, with flowers of lilies: it contained two thousand baths.

And he made ten bases of brass; four cubits was the length of one base, and four cubits the breadth thereof, and three cubits the height of it. And the work of the bases was on this manner: they had borders, and the borders were between the ledges: and on the borders that were between the ledges were lions, oxen, and cherubim: and upon the ledges there was a base above: and beneath the lions and oxen were certain additions made of thin work. And every base had four brasen wheels, and plates of brass: and the four corners thereof had undersetters: under the laver were undersetters molten, at the side of every addition. And the mouth of it within the chapiter and above was a cubit: but the mouth thereof was round after the work of the base, a cubit and an half: and also upon the mouth of it were gravings with their borders, foursquare, not round. And under the borders were four wheels; and the axletrees of the wheels were joined to the base: and the height of a wheel was a cubit and half a cubit. And the work of the wheels

was like the work of a chariot wheel: their axletrees, and their naves, and their felloes, and their spokes, were all molten. And there were four undersetters to the four corners of one base: and the undersetters were of the very base itself. And in the top of the base was there a round compass of half a cubit high: and on the top of the base the ledges thereof and the borders thereof were of the same. For on the plates of the ledges thereof, and on the borders thereof, he graved cherubim, lions, and palm-trees, according to the proportion of every one, and additions round about. After this manner he made the ten bases: all of them had one casting, one measure, and one size.

Then made he ten lavers of brass: one laver contained forty baths: and every laver was four cubits: and upon every one of the ten bases one laver. And he put five bases on the right side of the house, and five on the left side of the house: and he set the sea on the right side of the house eastward over against the south.

And Hiram made the lavers, and the shovels, and the basons. So Hiram made an end of doing all the work that he made King Solomon for the house of the LORD: the two pillars, and the two bowls of the chapiters that were on the top of the two pillars; and the two networks, to cover the two bowls of the chapiters which were upon the top of the pillars; and four hundred pomegranates for the two networks, even two rows of pomegranates for one network, to cover the two bowls of the chapiters that were upon the pillars; and the ten bases, and ten lavers on the bases; and one sea, and twelve oxen under the sea; and the pots, and the shovels, and the basons: and all these vessels, which Hiram made to King Solomon for the house of the LORD, were of bright brass. In the plain of Jordan did the king

cast them, in the clay ground between Succoth and Zarthan. And Solomon left all the vessels unweighed, because they were exceeding many: neither was the weight of the brass found out. And Solomon made all the vessels that pertained unto the house of the LORD: the altar of gold, and the table of gold, whereupon the shewbread was, and the candlesticks of pure gold, five on the right side, and five on the left, before the oracle, with the flowers, and the lamps, and the tongs of gold, and the bowls, and the snuffers, and the basons, and the spoons, and the censers of pure gold; and the hinges of gold, both for the doors of the inner house, the most holy place, and for the doors of the house, to wit, of the temple.

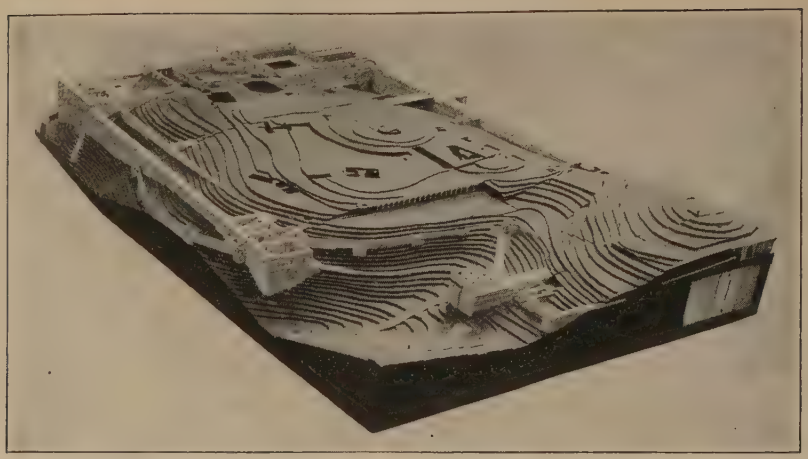
THE WORK IS ENDED

So was ended all the work that King Solomon made for the house of the LORD. And Solomon brought in the things which David, his father, had dedicated; even the silver, and the gold, and the vessels, did he put among the treasures of the house of the LORD.

—I Kings 7.

THE SOLEMN DEDICATION OF THE TEMPLE

Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto King Solomon in Jerusalem, that they might bring up the ark of the covenant of the LORD out of the city of David, which is Zion. And all the men of Israel assembled themselves unto King Solomon at the feast in the month Ethanim, which is the seventh month. And all the elders of Israel came, and the priests took up the ark. And they brought up the ark of the LORD, and the tabernacle of the congregation, and all the holy vessels that were in the



MODELS OF THE TEMPLE AT JERUSALEM

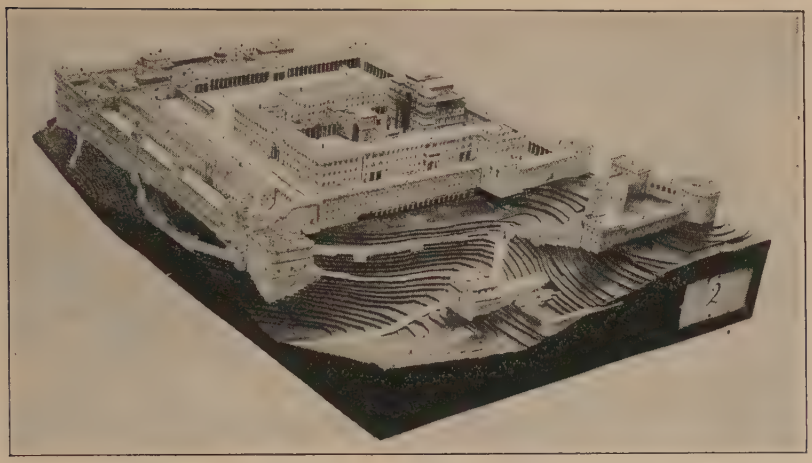
This and the three plates which follow were made by Mr. C. Schick many years ago. Mr. Schick lived in Jerusalem for many years and made a very careful study of the city, especially as related to The Temple. His wooden models, reproductions of which are given, are considered very accurate and valuable.

I

THE CONTOUR OF THE TEMPLE ROCK

This picture shows the rock or temple-hill in step-shaped horizontal curves, each five feet in height, of a dark color. Two hill-tops are distinguishable. The Temple once stood on the principal one of these, on the other originally the towers of Meah and Hananeel (Nehemiah 3:1 and following verses) and, at a later date, the Castle Baris and that of the Syrians, after which the hill-top was cut down to a considerably lower level, and the Antonia built on the site by Herod. On both hills one sees (in the model) the rock-hewn cisterns, aqueducts, etc., and, in brighter color, the foundation walls of later buildings, with a portion of the old city wall and the Sheep-gate.

In the upper part of the picture, to the south (the spectator is supposed to be surveying the place from the Northeast, and looking towards the Southwest), one sees the foundation walls of "the king's house," with two long entrance passages; and, towards the west, where the "house of the forest of Lebanon" is situated, two arches of the first bridge, or viaduct which once led to the upper city; on the east "the horse-gate" (II Kings 11:16, II Chron. 23:15, and Nehemiah 3:27–29); further northwards, the corner-chamber (see marginal reading) (Nehemiah 3:31–32); and, in the northern valley, close to the roadway, the ancient "sheep-house," at one time a khan, now a cistern. The numerous arches more towards the centre of the picture are the foundation walls of the northern limits of the Solomonic Temple; the highest point or the round hill-top, is the rock under the Sachra-dom, on which the Altar of Burnt Offerings once stood. The site of the threshing-floor of Araunah, the Jebusite, is indicated by the round white spot to the south of it.

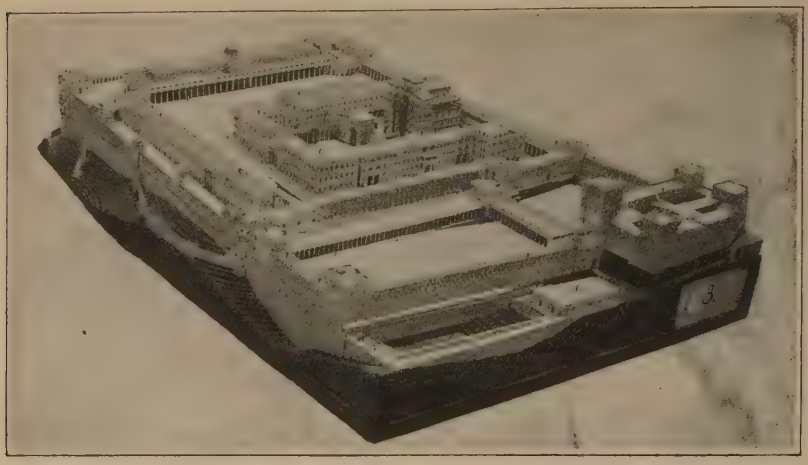


II

This picture represents The Temple of Solomon with its entrance courts and numerous side-buildings and halls or porches; to the south, outside the Temple precincts, "the King's house"; in the east, the market street with the fortress wall, the six-domed hall in the corner, the "prison house" where the Prophet Jeremiah was incarcerated and, in the northwest corner, on the other mountain summit, the Castle Baris.

Within the Temple precincts we perceive "the Chel" or low step-fringed boundary between the "Outer Temple" (which might be visited by those who were not Jews), and the "Inner Temple," where none but Jews might set foot.

There is but one gate in the east, mentioned in Acts 3:3 and called "the Beautiful," although the upper portion of its construction is lower than that of the other gates, in order to enable the priest officiating in the Holy Place to look through the open Gate "Nicanor" and over this East Gate to the spot where, on the slope of Olivet, another priest was burning the Red Heifer, and that the latter priest might from his standpoint, look right into the Sanctuary itself. Three gates are visible on the northern side and there is a fourth in the projecting corner-building "Beth Mokad," on the south. The court in the interior is that "of the Women," so-called because, as a rule, women might not enter farther. Thence by a flight of semi-circular steps one ascended to "the Gate Nicanor," where the first-born was wont to be redeemed. Within this gate is "the court of the Israelites," and within the latter that "of the priests" with the "Altar of Burnt Offerings" and "the Brazen Laver or Sea." Thence further steps led up to the Temple itself where we reach, first of all, the two pillars "Jachin and Boaz," with ornamental foliage, in the Solomonic temple adorned with pomegranates; in the Herodian with a golden vine. Next comes "the porch," and further in, "the Holy Place and the Most Holy," surrounded by small chambers and galleries in three stories and, above all, an upper chamber where the tabernacle and its furniture were kept. This Temple was destroyed, but after the Exile re-built, though not completed, till the reign of Herod, who erected the two corner-towers and the upper chamber and in everything restored it to its pristine condition under Solomon.

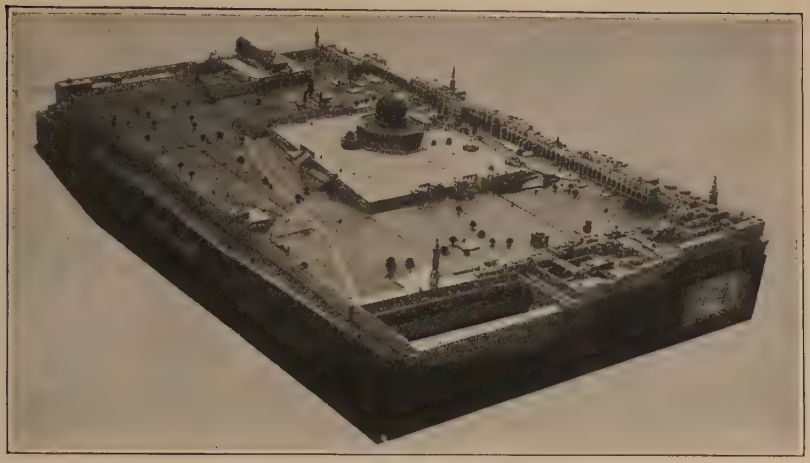


III

In this picture we behold "the Temple of Herod," and, in the first place, the "Inner Temple" exactly like the Solomonic, but the "Outer Temple" on the other hand, greatly enlarged and extended. In the south, where formerly "the King's house" stood, we behold the great porch or "Stoa," of Herod, generally called "Solomon's Porch." The northern valley is filled up, and a further court and "the pool of Bethesda" with the new "sheep-house" created. To the west towers the Castle of Antonia with its castle-yard and bridge to The Temple. The rest is explained under Picture II.

This Temple also was destroyed in fulfilment of Jesus' prediction, and then during the Christian era some buildings were raised of which we know little, but what we do know agrees in general with extant remains.

tabernacle, even those did the priests and the Levites bring up. And King Solomon, and all the congregation of Israel, that were assembled unto him, were with him before the ark, sacrificing sheep and oxen that could not be told nor numbered for multitude. And the priests brought in the ark of the covenant of the LORD unto his place, into the oracle of the house, to the most holy place, even under the wings of the cherubim. For the cherubim spread forth their two wings over the place of the ark, and the cherubim covered the ark and the staves thereof above. And they drew out the staves, that the ends of the staves were seen out in the holy place before the oracle, and they were not seen



IV

This picture represents the Temple-site in its present condition, or the "Haram Esh Sherif" (the Noble Sanctuary) with all that may be seen today, mosques, prayer-places, schools, trees, etc. First of all, where the "Altar of Burnt Offerings" stood in The Temple, the octagonal, large domed mosque "Kubbet es Sachra" or "Rock-Dome," wrongly called "Mosque of Omar" now rises. Round about it is the great and elevated "platform" with various small buildings and arcade-staircases. To the south we see the mosque "El Aksa," to the west the Mohammedan corridors and the schools of the former University which also extend on the north side, but between the same, on the former site of the Antonia, there are now barracks. To the east one sees the "Golden Gate" and a little farther north a small edifice called "Solomon's Throne" on the site of the former Judgment or Police-house of "the corner-chamber." Outside the walls one sees the Turkish cemetery and, by comparing this picture with Picture III, the height of the accumulation of débris.

without: and there they are unto this day. There was nothing in the ark save the two tables of stone, which Moses put there at Horeb, when the LORD made a covenant with the children of Israel, when they came out of the land of Egypt. And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of the LORD, so that the priests could not stand to minister because of the cloud: for the glory of the LORD had filled the house of the LORD.

Then spake Solomon, "The LORD said that he would dwell in the thick darkness. I have surely built thee

THE MOSQUE OF OMAR, JERUSALEM

Photograph by W. A. Pottenger expressly for The Book of Life

The Mosque of Omar is on the site of Solomon's Temple.

an house to dwell in, a settled place for thee to abide in forever."

And the king turned his face about, and blessed all the congregation of Israel: and all the congregation of Israel stood; and he said, "Blessed be the LORD God of Israel, which spake with his mouth unto David, my father, and hath with his hand fulfilled it, saying, 'Since the day that I brought forth my people Israel out of Egypt, I chose no city out of all the tribes of Israel to build an house, that my name might be therein; but I chose David to be over my people Israel.'

"And it was in the heart of David, my father, to build an house for the name of the LORD God of Israel. And the LORD said unto David, my father, 'Whereas it was in thine heart to build an house unto my name, thou didst well that it was in thine heart. Nevertheless thou shalt not build the house; but thy son that shall come forth out of thy loins, he shall build the house unto my name.'

"And the LORD hath performed his word that he spake, and I am risen up in the room of David, my father, and sit on the throne of Israel, as the LORD promised, and have built an house for the name of the LORD God of Israel. And I have set there a place for the ark, wherein is the covenant of the LORD, which he made with our fathers, when he brought them out of the land of Egypt. —I Kings 8:1–21.

THE PRAYER OF DEDICATION

And Solomon stood before the altar of the LORD in the presence of all the congregation of Israel, and spread forth his hands toward heaven: and he said, "LORD God of Israel, there is no God like thee, in heaven above, or on earth beneath, who keepest covenant and mercy with thy servants that walk before thee with all their heart: who hast kept with thy servant David, my father, that thou promisedst him: thou spakest also with thy mouth, and hast fulfilled it with thine hand, as it is this day. Therefore now, LORD God of Israel, keep with thy servant David, my father, that thou promisedst him, saying, 'There shall not fail thee a man in my sight to sit on the throne of Israel; so that thy children take heed to their way, that they walk before me as thou hast walked before me.' And now, O God of Israel, let thy word, I pray thee, be verified, which thou spakest unto thy servant David, my father.

"But will God indeed dwell on the earth? Behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded! Yet have thou respect unto the prayer of thy servant, and to his supplication, O LORD my God, to hearken unto the cry and to the prayer, which thy servant prayeth

before thee to-day: that thine eyes may be open toward this house night and day, even toward the place of which thou hast said, 'My name shall be there': that thou mayest hearken unto the prayer which thy servant shall make toward this place. And hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray toward this place: and hear thou in heaven, thy dwelling place: and when thou hearest, forgive.

"If any man trespass against his neighbour, and an oath be laid upon him to cause him to swear, and the oath come before thine altar in this house: then hear thou in heaven, and do, and judge thy servants, condemning the wicked, to bring his way upon his head, and justifying the righteous, to give him according to his righteousness.

"When thy people Israel be smitten down before the enemy, because they have sinned against thee, and

ARCH IN THE TEMPLE AREA

Photograph by W. A. Pottenger expressly for The Book of Life

This picturesque arch, a remnant of buildings later than Roman days, is in the Temple area.

shall turn again to thee, and confess thy name, and pray, and make supplication unto thee in this house: then hear thou in heaven, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest unto their fathers.

"When heaven is shut up, and there is no rain, because they have sinned against thee; if they pray toward this place, and confess thy name, and turn from their sin, when thou afflictest them: then hear thou in heaven, and forgive the sin of thy servants, and of thy people Israel, that thou teach them the good way wherein they should walk, and give rain upon thy land, which thou hast given to thy people for an inheritance.

"If there be in the land famine, if there be pestilence, blasting, mildew, locust, or if there be caterpiller; if their enemy besiege them in the land of their cities; whatsoever plague, whatsoever sickness there be; what prayer and supplication soever be made by any man, or by all thy people Israel, which shall know every man the plague of his own heart, and spread forth his hands toward this house: then hear thou in heaven, thy dwelling place, and forgive, and do, and give to every man according to his ways, whose heart thou knowest; for thou, even thou only, knowest the hearts of all the children of men; that they may fear thee all the days that they live in the land which thou gavest unto our fathers.

"Moreover concerning a stranger, that is not of thy people Israel, but cometh out of a far country for thy name's sake; for they shall hear of thy great name, and of thy strong hand, and of thy stretched out arm; when he shall come and pray toward this house; hear thou in heaven, thy dwelling place, and do according to

all that the stranger calleth to thee for: that all people of the earth may know thy name, to fear thee, as do thy people Israel; and that they may know that this house, which I have builded, is called by thy name.

"If thy people go out to battle against their enemy, whithersoever thou shalt send them, and shall pray unto the LORD toward the city which thou hast chosen, and toward the house that I have built for thy name: then hear thou in heaven their prayer and their supplication, and maintain their cause. If they sin against thee, for there is no man that sinneth not, and thou be angry with them, and deliver them to the enemy, so that they carry them away captives unto the land of the enemy, far or near; yet if they shall bethink themselves in the land whither they were carried captives, and repent, and make supplication unto thee in the land of them that carried them captives, saying, 'We have sinned, and have done perversely, we have committed wickedness'; and so return unto thee with all their heart, and with all their soul, in the land of their enemies, which led them away captive, and pray unto thee toward their land, which thou gavest unto their fathers, the city which thou hast chosen, and the house which I have built for thy name: then hear thou their prayer and their supplication in heaven, thy dwelling place, and maintain their cause, and forgive thy people that have sinned against thee, and all their transgressions wherein they have transgressed against thee, and give them compassion before them who carried them captive, that they may have compassion on them: for they be thy people, and thine inheritance, which thou broughtest forth out of Egypt, from the midst of the furnace of iron: that thine eyes may be open unto the supplication of thy servant, and unto the

supplication of thy people Israel, to hearken unto them in all that they call for unto thee. For thou didst separate them from among all the people of the earth, to be thine inheritance, as thou spakest by the hand of Moses, thy servant, when thou broughtest our fathers out of Egypt, O Lord God."

And it was so, that when Solomon had made an end of praying all this prayer and supplication unto the Lord, he arose from before the altar of the Lord, from kneeling on his knees with his hands spread up to heaven. And he stood, and blessed all the congregation of Israel with a loud voice, saying, "Blessed be the Lord, that hath given rest unto his people Israel, according to all that he promised: there hath not failed one word of all his good promise, which he promised by the hand of Moses, his servant. The Lord our God be with us, as he was with our fathers: let him not leave us, nor forsake us: that he may incline our hearts unto him, to walk in all his ways, and to keep his commandments, and his statutes, and his judgments, which he commanded our fathers. And let these my words, wherewith I have made supplication before the Lord be nigh unto the Lord our God day and night, that he maintain the cause of his servant, and the cause of his people Israel at all times, as the matter shall require: that all the people of the earth may know that the Lord is God, and that there is none else. Let your heart therefore be perfect with the Lord our God, to walk in his statutes, and to keep his commandments, as at this day." —I Kings 8:22–61.

THE SACRIFICE

And the king, and all Israel with him, offered sacrifice before the Lord. And Solomon offered a sacrifice

of peace offerings, which he offered unto the LORD, two and twenty thousand oxen, and an hundred and twenty thousand sheep. So the king and all the children of Israel dedicated the house of the LORD. The same day did the king hallow the middle of the court that was before the house of the LORD: for there he offered burnt offerings, and meat offerings, and the fat of the peace offerings: because the brasen altar that was before the LORD was too little to receive the burnt offerings, and meat offerings, and the fat of the peace offerings. And at that time Solomon held a feast, and all Israel with him, a great congregation, from the entering in of Hamath unto the river of Egypt, before the LORD our God, seven days and seven days, even fourteen days. On the eighth day he sent the people away: and they blessed the king, and went unto their tents joyful and glad of heart for all the goodness that the LORD had done for David, his servant, and for Israel, his people. —I Kings 8:62–66.

THE LORD APPEARS AGAIN TO SOLOMON

And it came to pass, when Solomon had finished the building of the house of the LORD, and the king's house, and all Solomon's desire which he was pleased to do, that the LORD appeared to Solomon the second time, as he had appeared unto him at Gibeon.

And the LORD said unto him, "I have heard thy prayer and thy supplication, that thou hast made before me: I have hallowed this house, which thou hast built, to put my name there forever; and mine eyes and mine heart shall be there perpetually. And if thou wilt walk before me, as David, thy father, walked, in integrity of heart, and in uprightness, to do according to all that I have commanded thee, and wilt keep my

statutes and my judgments: then I will establish the throne of thy kingdom upon Israel forever, as I promised to David, thy father, saying, 'There shall not fail thee a man upon the throne of Israel.'

"But if ye shall at all turn from following me, ye or your children, and will not keep my commandments and my statutes which I have set before you, but go and serve other gods, and worship them: then will I cut off Israel out of the land which I have given them; and this house, which I have hallowed for my name, will I cast out of my sight; and Israel shall be a proverb and a byword among all people: and at this house, which is high, every one that passeth by it shall be astonished and shall hiss; and they shall say, 'Why hath the LORD done thus unto this land, and to this house?' And they shall answer, 'Because they forsook the LORD their God, who brought forth their fathers out of the land of Egypt, and have taken hold upon other gods and have worshiped them, and served them: therefore hath the LORD brought upon them all this evil.'" —I Kings 9:1–9.

The Settlement of Solomon and Hiram

And it came to pass at the end of twenty years, when Solomon had built the two houses, the house of the LORD, and the king's house, now Hiram, the king of Tyre, had furnished Solomon with cedar-trees and fir-trees, and with gold, according to all his desire, that then King Solomon gave Hiram twenty cities in the land of Galilee. And Hiram came out from Tyre to see the cities which Solomon had given him; and they pleased him not.

And he said, "What cities are these which thou hast given me, my brother?" And he called them the

THE MOSQUE EL AKSA

Photograph by W. A. Pottenger expressly for The Book of Life

This mosque which is within the Temple area was probably originally a Christian church, erected by the Emperor Justinian in honor of the Virgin Mary. It is one of the most interesting of Mohammedan mosques.

land of Cabul unto this day. And Hiram sent to the king sixscore talents of gold. —I Kings 9:10–14.

The Cost of Empire

And this is the reason of the levy which King Solomon raised; for to build the house of the Lord, and his own house, and Millo, and the wall of Jerusalem, and Hazor, and Megiddo, and Gezer. For Pharaoh, King of Egypt, had gone up, and taken Gezer, and burnt it with fire, and slain the Canaanites that dwelt in the city, and given it for a present unto his daughter, Solomon's wife. And Solomon built Gezer, and Beth-horon the nether, and Baalath, and Tadmor in the wilderness, in the land, and all the cities of store that Solomon had, and cities for his chariots, and cities for his horsemen, and that which Solomon desired to build in Jerusalem, and in Lebanon, and in all the land of

his dominion. And all the people that were left of the Amorites, Hittites, Perizzites, Hivites, and Jebusites, which were not of the children of Israel, their children that were left after them in the land, whom the children of Israel also were not able utterly to destroy, upon those did Solomon levy a tribute of bond service unto this day. But of the children of Israel did Solomon make no bondmen: but they were men of war, and his servants and his princes, and his captains, and rulers of his chariots, and his horsemen. These were the chief of the officers that were over Solomon's work, five hundred and fifty, which bare rule over the people that wrought in the work.

But Pharaoh's daughter came up out of the city of David unto her house which Solomon had built for her: then did he build Millo.

And three times in a year did Solomon offer burnt offerings and peace offerings upon the altar which he built unto the LORD, and he burnt incense upon the altar that was before the LORD. So he finished the house.

KING SOLOMON'S NAVY

And King Solomon made a navy of ships in Ezion-geber, which is beside Eloth, on the shore of the Red Sea, in the land of Edom. And Hiram sent in the navy his servants, shipmen that had knowledge of the sea, with the servants of Solomon. And they came to Ophir, and fetched from thence gold, four hundred and twenty talents, and brought it to King Solomon.

— I Kings 9:15–28.

THE VISIT OF THE QUEEN OF SHEBA

And when the Queen of Sheba heard of the fame of Solomon concerning the name of the LORD, she came to prove him with hard questions. And she came to

Jerusalem with a very great train, with camels that bare spices, and very much gold, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart. And Solomon told her all her questions: there was not anything hid from the king, which he told her not. And when the Queen of Sheba had seen all Solomon's wisdom, and the house that he had built, and the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cupbearers and his ascent by which he went up unto the house of the LORD; there was no more spirit in her.

And she said to the king, "It was a true report that I heard in mine own land of thy acts and of thy wisdom. Howbeit I believed not the words, until I came, and mine eyes had seen it: and, behold, the half was not told me: thy wisdom and prosperity exceedeth the fame which I heard. Happy are thy men, happy are these thy servants, which stand continually before thee, and that hear thy wisdom. Blessed be the LORD thy God, which delighted in thee, to set thee on the throne of Israel: because the LORD loved Israel forever, therefore made he thee king, to do judgment and justice."

And she gave the king an hundred and twenty talents of gold, and of spices very great store, and precious stones: there came no more such abundance of spices as these which the Queen of Sheba gave to King Solomon.

— I Kings 10:1–10.

THE WEALTH OF SOLOMON—THE GOLD OF OPHIR

And the navy also of Hiram, that brought gold from Ophir, brought in from Ophir great plenty of almug-trees, and precious stones. And the king made of the almug-trees pillars for the house of the LORD, and for the king's houses, harps also and psalteries for

singers: there came no such almug-trees, nor were seen unto this day. And King Solomon gave unto the Queen of Sheba all her desire, whatsoever she asked, beside that which Solomon gave her of his royal bounty. So she turned and went to her own country, she and her servants. Now the weight of gold that came to Solomon in one year was six hundred threescore and six talents of gold, beside that he had of the merchant-men, and of the traffic of the spice merchants, and of the kings of Arabia, and of the governors of the country.

And King Solomon made two hundred targets of beaten gold: six hundred shekels of gold went to one target. And he made three hundred shields of beaten gold; three pounds of gold went to one shield: and the king put them in the house of the forest of Lebanon.

Moreover the king made a great throne of ivory, and overlaid it with the best gold. The throne had six steps, and the top of the throne was round behind: and there were stays on either side on the place of the seat, and two lions stood beside the stays. And twelve lions stood there on the one side and on the other upon the six steps: there was not the like made in any kingdom.

And all King Solomon's drinking vessels were of gold, and all the vessels of the house of the forest of Lebanon were of pure gold; none were of silver: it was nothing accounted of in the days of Solomon.

For the king had at sea a navy of Tharshish with the navy of Hiram: once in three years came the navy of Tharshish, bringing gold, and silver, ivory, and apes, and peacocks. So King Solomon exceeded all the kings of the earth for riches and for wisdom.

And all the earth sought to Solomon, to hear his wisdom, which God had put in his heart. And they brought every man his present, vessels of silver, and

vessels of gold, and garments, and armour, and spices, horses, and mules, a rate year by year.

And Solomon gathered together chariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, whom he bestowed in the cities for chariots, and with the king at Jerusalem.

SILVER AS COMMON AS STONE

And the king made silver to be in Jerusalem as stones, and cedars made he to be as the sycamore-trees that are in the vale, for abundance.

And Solomon had horses brought out of Egypt, and linen yarn: the king's merchants received the linen yarn at a price. And a chariot came up and went out of Egypt for six hundred shekels of silver, and an horse for an hundred and fifty: and so for all the kings of the Hittites, and for the kings of Syria, did they bring them out by their means. —I Kings 10:11–29.

KING SOLOMON AND THE ANTS

Out from Jerusalem
  The king rode with his great
  War chiefs and lords of state,
And Sheba's queen with them,

Comely, but black withal,
  To whom, perchance, belongs
  That wonderous Song of songs,
Sensuous and mystical,

Whereto devout souls turn
  In fond, ecstatic dream,
  And through its earth-born theme
The Love of love discern.

Proud in the Syrian sun,
  In gold and purple sheen,
  The dusky Ethiop queen
Smiled on King Solomon.

Wisest of men, he knew
The languages of all
The creatures great or small
That trod the earth or flew.

Across an ant-hill led
The king's path, and he heard
Its small folk, and their word
He thus interpreted:

"Here comes the king men greet
As wise and good and just,
To crush us in the dust
Under his heedless feet."

The great king bowed his head,
And saw the wide surprise
Of the Queen of Sheba's eyes
As he told her what they said.

"O king!" she whispered sweet,
"Too happy fate have they
Who perish in thy way
Beneath thy gracious feet!

"Thou of the God-lent crown,
Shall these vile creatures dare
Murmur against thee where
The knees of kings kneel down?"

"Nay," Solomon replied,
"The wise and strong shall seek
The welfare of the weak,"
And turned his horse aside.

His train, with quick alarm,
Curved with their leader round
The ant-hill's peopled mound,
And left it free from harm.

The jewelled head bent low;
"O king!" she said, "henceforth
The secret of thy worth
And wisdom well I know.

"Happy must be the State
Whose ruler heedeth more
The murmurs of the poor
Than flatteries of the great."

—*John Greenleaf Whittier.*

Evil Days Come Upon Solomon

But King Solomon loved many strange women, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites; of the nations concerning which the Lord said unto the children of Israel, "Ye shall not go in to them, neither shall they come in unto you: for surely they will turn away your heart after their gods": Solomon clave unto these in love. And he had seven hundred wives, princesses, and three hundred concubines: and his wives turned away his heart. For it came to pass, when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the Lord his God, as was the heart of David, his father. For Solomon went after Ashtoreth, the goddess of the Zidonians, and after Milcom, the abomination of the Ammonites. And Solomon did evil in the sight of the Lord, and went not fully after the Lord, as did David, his father. Then did Solomon build an high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem, and for Molech, the abomination of the children of Ammon. And likewise did he for all his strange wives, which burnt incense and sacrificed unto their gods.

And the LORD was angry with Solomon, because his heart was turned from the LORD God of Israel, which had appeared unto him twice, and had commanded him concerning this thing, that he should not go after other gods: but he kept not that which the LORD commanded. Wherefore the LORD said unto Solomon, "Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant. Notwithstanding in thy days I will not do it for David, thy father's sake: but I will rend it out of the hand of thy son. Howbeit I will not rend away all the kingdom; but will give one tribe to thy son for David, my servant's sake, and for Jerusalem's sake which I have chosen."

—I Kings 11:1–13.

THE ADVERSARIES OF SOLOMON

HADAD, THE EDOMITE

And the LORD stirred up an adversary unto Solomon, Hadad the Edomite: he was of the king's seed in Edom. For it came to pass, when David was in Edom, and Joab, the captain of the host, was gone up to bury the slain, after he had smitten every male in Edom; for six months did Joab remain there with all Israel, until he had cut off every male in Edom: that Hadad fled, he and certain Edomites of his father's servants with him, to go into Egypt; Hadad being yet a little child. And they arose out of Midian, and came to Paran: and they took men with them out of Paran, and they came to Egypt, unto Pharaoh, King of Egypt; which gave him an house, and appointed him victuals, and gave him land. And Hadad found great favour in the sight of Pharaoh, so that he gave him to wife the

sister of his own wife, the sister of Tahpenes, the queen. And the sister of Tahpenes bare him Genubath, his son, whom Tahpenes weaned in Pharaoh's house: and Genubath was in Pharaoh's household among the sons of Pharaoh. And when Hadad heard in Egypt that David slept with his fathers, and that Joab, the captain of the host, was dead, Hadad said to Pharaoh, "Let me depart, that I may go to mine own country."

Then Pharaoh said unto him, "But what hast thou lacked with me, that, behold, thou seekest to go to thine own country?"

And he answered, "Nothing: howbeit let me go in any wise."

REZON OF DAMASCUS

And God stirred him up another adversary, Rezon, the son of Eliadah, which fled from his lord Hadadezer, King of Zobah: and he gathered men unto him, and became captain over a band, when David slew them of Zobah: and they went to Damascus, and dwelt therein, and reigned in Damascus. And he was an adversary to Israel all the days of Solomon, beside the mischief that Hadad did: and he abhorred Israel, and reigned over Syria.

JEROBOAM, THE SON OF NEBAT

And Jeroboam, the son of Nebat, an Ephrathite of Zereda, Solomon's servant, whose mother's name was Zeruah, a widow woman, even he lifted up his hand against the king. And this was the cause that he lifted up his hand against the king: Solomon built Millo, and repaired the breaches of the city of David, his father. And the man Jeroboam was a mighty man of valour: and Solomon seeing the young man that he was

industrious, he made him ruler over all the charge of the house of Joseph. And it came to pass at that time when Jeroboam went out of Jerusalem, that the prophet Ahijah, the Shilonite, found him in the way; and he had clad himself with a new garment; and they two were alone in the field: and Ahijah caught the new garment that was on him, and rent it in twelve pieces: and he said to Jeroboam, "Take thee ten pieces: for thus saith the LORD, the God of Israel, 'Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee: but he shall have one tribe for my servant David's sake, and for Jerusalem's sake, the city which I have chosen out of all the tribes of Israel: because that they have forsaken me, and have worshiped Ashtoreth, the goddess of the Zidonians, Chemosh, the god of the Moabites, and Milcom, the god of the children of Ammon, and have not walked in my ways, to do that which is right in mine eyes, and to keep my statutes and my judgments, as did David, his father. Howbeit I will not take the whole kingdom out of his hand: but I will make him prince all the days of his life for David, my servant's sake, whom I chose, because he kept my commandments and my statutes: but I will take the kingdom out of his son's hand, and will give it unto thee, even ten tribes. And unto his son will I give one tribe, that David, my servant, may have a light alway before me in Jerusalem, the city which I have chosen me to put my name there. And I will take thee, and thou shalt reign according to all that thy soul desireth, and shalt be king over Israel. And it shall be, if thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do that is right in my sight, to keep my statutes and my commandments, as David, my servant, did; that I

will be with thee, and build thee a sure house, as I built for David, and will give Israel unto thee. And I will for this afflict the seed of David, but not forever.'"

Solomon sought therefore to kill Jeroboam. And Jeroboam arose, and fled into Egypt, unto Shishak, King of Egypt, and was in Egypt until the death of Solomon. —I Kings 11:14–40.

The Death of Solomon

And the rest of the acts of Solomon, and all that he did, and his wisdom, are they not written in the book of the acts of Solomon? And the time that Solomon reigned in Jerusalem over all Israel was forty years. And Solomon slept with his fathers, and was buried in the city of David, his father: and Rehoboam, his son, reigned in his stead. —I Kings 11: 41–43.

QUESTIONS

Describe the condition of Israel at the time of the patriarchs; the Judges; the beginning of the kingdom. Compare with our own country. Was there any justification in the demand for a king? To what extent were the tribes independent? How had the life of the people changed? What needs and ideals had developed? With what act did Saul's reign begin? Was he acknowledged at first by all the people? Describe the exploit of Jonathan. Where was Michmash? Geba? What was his act of disobedience? How was he saved from its consequences? What sin did Saul commit? How was he rebuked? Did Saul become insane? What irrational acts did he do? How does he resemble Shakespeare's character of Macbeth? Where did Saul go just before the battle of Mount Gilboa? What did he do and see? What was the law in regard to witches? What does the music of David indicate of the state of advancement of the time? Of what nature was the music? Would you think that David resembled the bards of the Homeric Age, or the Saxon Gleemen, or the French Troubadours? How did Saul meet his death? What became of his body? Compare the condition of Israel at this time with the conditions of

to-day. Was life safer? happier? more moral? more religious? Saul made war with Moab and Ammon. Where are these kingdoms and what territory was gained? Can Saul have been wholly bad to have called out such devotion as was shown by the men of Jabesh-gilead? What was the value of Saul's service as a soldier? in developing the national territory and wealth? in unifying the people? Was the king's violent temper a tribal characteristic? What great New Testament character belonged to the same tribe? Compare his character with Saul's. Compare with Saul the "mad" kings of Shakespeare: Hamlet; Macbeth; Lear. Study Browning's "Saul" for the characters of Saul and David.

Where was David anointed to be king? Give the names of David's family. What was his occupation? What adventures did he have as a boy? How did he happen to go to the army? What did he take? Give the details of the fight with Goliath. Why is the story one of the finest in literature? What did David's brothers say to him? What was his reply? Why did he not use Saul's armor? Is the battle always "to the strong"? What was David's position at court? Whom did he marry? Give an account of the friendship of David and Jonathan. Which was the finer character? Do you think that Jonathan would have made a finer king than David? If so, why? Give other examples of historic friendships. What was the test of Saul's hostility? How did Jonathan inform David? Where did David go when he was driven from the court of Saul? How did he get food and the sword of Goliath at the sanctuary of Nob? Was the deception justified? Is "all fair in war"? How did the priests suffer for their hospitality? How did David escape from the king of Gath? In what cave did he hide? What sort of men gathered about him? Who was Nabal? What does the name mean? What request did David make? How did Nabal answer it? How did Abigail save the farm? Who betrayed David? What happened at Keilah? In what circumstances did David show mercy to Saul? Who was with him the second time? To whom did David offer his services? How did he deceive his overlord? What was he given? What happened to it? Compare the stories of other leaders who were driven to this kind of life: King Alfred, Robin Hood, the Stuart princes. What effect did this period have upon David? What elements of strength did it add?

Who brought the news of Saul's death to David? What happened to the messenger? What was the Song of the Bow? What honors did David pay to the house of Saul? Where was he proclaimed king? Who was his rival? Who promoted his cause? Where was the capital of the rival kingdom? What became of the king? of his chief officer? Who was David's chief captain? Who was Asahel? Mephibosheth? What place did David choose as the capital? What elements of strength had it? Why was the ark brought to Jerusalem? Who suffered because of its transfer? What powerful friend did David have? What were Zobah, Beth-Rehob, Maacah, Tob? Who was Toi? For what are the following mentioned: Shammah; Abishai; Benaiah? What gallant deed was done by David's three captains? What evil deed was done by David? What circumstances made his sin particularly heinous? What were the later consequences of this sin? Who rebuked him for it? What story did he tell? What was David's punishment?

How did Absalom gain the favor of the people? Who remained loyal to David? Where did David go? Give the incidents of the flight. Who persuaded Absalom not to attack at once? What was the result of the battle of the Woods of Ephraim? Who brought the news to David? What did David say? How did David come back to Jerusalem? Who quarreled about it? Who headed a revolt against David? What happened to Amasa? Who was Rizpah? Who was Araunah? Was David's great love for his children a mark of weakness or of strength? Sum up the characters of the following persons: Absalom; Ahithophel; Shimei; Hushai; Joab; Amasa; Mephibosheth; Ziba; Nathan. Locate Hebron; Jebus; Mahanaim; Gibeon; Gezer; Damascus; Hamath; Rabbah.

Why could not David build a house to the Lord? Look for these qualities in the life of David and note the incidents which illustrate them: honor, love, loyalty, forgiveness, tenderness, good-faith, godliness, chivalry, courage, administrative ability, patience, literary and musical ability, judgment, repentance, military genius; cruelty, cowardice, parental weakness, self-indulgence, disobedience, superstition. Compare David's character with that of Joshua, Gideon, Samuel, Saul. What were the chief elements of David's greatness? What has been the estimate of his character in later years?

When did Solomon come to the throne? What obstacles to the succession were placed in his way by Adonijah, Shimei, Joab? What became of each? What were the abilities of the young king? What makes him such a universally known and admired character? What great buildings did he build? Who were his friends and allies? What foreign princess did he marry? Who paid him a famous visit? What did his navy bring back? What improvements did he make in Jerusalem? Where were "King Solomon's Mines" supposed to be? The reign of Solomon is sometimes called The Augustan Age of Israel. Why? What was the organization of the state, along civil, military, judicial lines? What incidents illustrate these characteristics of Solomon: his justice, wisdom? How did Solomon extend the empire? What effect had this magnificence on the common people? What is the most attractive period of Solomon's life? For what did he ask in his prayers? For himself? For the people? What were the evils of Solomon's last days? What people revolted? What bandit chief took Damascus?

NOTES

The character of King Saul reminds us of William the Conqueror who was called by the Anglo-Saxon chroniclers a "stark man," almost insane in his severity. The last battle of the king is like that described by Tennyson in the "Passing of Arthur," or the last fight of King Harold the Saxon, at Hastings. Compare the witches' scene in "Macbeth" with Saul's visit to the Witch of Endor. Compare David's lament for Saul and Jonathan with Tennyson's "Ode on the Death of Wellington"; the friendship of David and Jonathan with those classic examples: Harmodius and Aristogeiton, Roland and Oliver, Damon and Pythias.

Solomon was the most celebrated of all the kings of history. Innumerable stories were written about him not only in the Old Testament but in other literatures of the East. These stories in Arabic resemble the stories of the "Arabian Nights." Solomon in these stories is said to have traveled through the air on a magic carpet and to have built his palaces, as Aladdin built his, by the aid of genii. Kipling, in his "Just So Stories," tells one of the stories of Solomon, "The Butterfly that Stamped," and he says that there are three hundred and fifty-five such stories. The reserve and truthfulness of the Bible are shown by a comparison with these tales.

THE DIVIDED KINGDOM

Death of King Ahab

Painted by Edwin John Prittie
expressly for The Book of Life

And a certain man drew a bow at a venture, and smote the king of Israel between the joints of the harness. II Kings 22:34.

EDWIN JOHN·PRITTIE
1923

The Kingdom of the South

SOLOMON had built up a great empire, but it went to pieces when his strong hand was withdrawn. The smouldering fires of jealousy and discontent among the northern tribes burst into flame. Solomon's son, Rehoboam, was wholly out of touch with the people. He dared not proclaim himself king in Jerusalem. He went up to old Shechem to receive, ostensibly at least, the suffrages of the people. The assembly demanded reforms. The reply following the advice of the younger nobles was an arrogant and haughty refusal. Then the storm broke.

The fighting blood of the men of the north leaped up. The old war-cry of passionate revolt against the domination of Judah broke out like a flame.

"What portion have we in David?
Neither have we inheritance in the son of Jesse:
To your tents, O Israel:
Now see to thine own house, David!"

The king made one last effort to exert his authority. He sent Adoram, the tax-collector, to demand submission. The angry multitude closed over the unfortunate envoy and blotted

him out. The king, now thoroughly frightened, mounted his chariot and fled to Jerusalem. In this dramatic way the breach was opened which would never be closed.

Rehoboam had for his comfort the city of Jerusalem and the compact kingdom of the south. Certain advantages were his over his northern rival. The people were homogeneous, less disposed to question the royal authority. Israel was a buffer state. The storms of invasion broke over Samaria first. On the south, however, Judah was unprotected. During the reign of the first king, Shishak came up from Egypt and plundered Jerusalem. The cowardly son of the great Solomon made no resistance. He opened the gates of Jerusalem and the Egyptian conqueror came in and took what he pleased, and he was especially pleased with the golden shields of Solomon's guards which gleamed on the walls of the palace. Rehoboam replaced them with shields of brass. It was typical of the downfall of the empire; it had changed from gold to brass. The glory of the old kingdom had departed.

The Kingdom of the South

Rehoboam—the Story of a Successful Rebellion

Rehoboam Goes to Shechem to Be Anointed King of All Israel

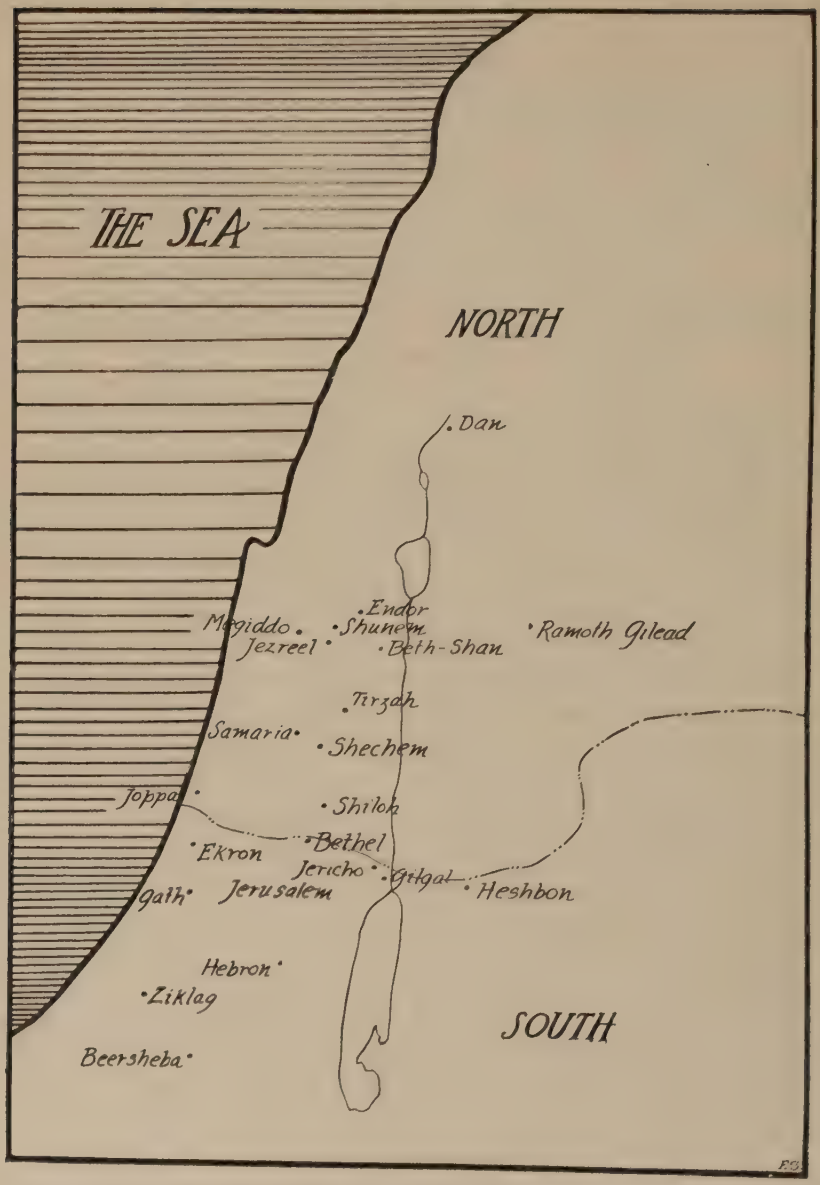
AND Rehoboam went to Shechem: for all Israel were come to Shechem to make him king. And it came to pass, when Jeroboam, the son of Nebat, who was yet in Egypt, heard of it, for he was fled from the presence of King Solomon, and Jeroboam dwelt in Egypt; that they sent and called him. And Jeroboam and all the congregation of Israel came, and spake unto Rehoboam, saying, "Thy father made our yoke grievous: now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee."

And he said unto them, "Depart yet for three days, then come again to me." And the people departed.

And King Rehoboam consulted with the old men, that stood before Solomon, his father, while he yet lived, and said, "How do ye advise that I may answer this people?"

And they spake unto him, saying, "If thou wilt be a servant unto this people this day, and wilt serve them, and answer them, and speak good words to them, then they will be thy servants forever."

But he forsook the counsel of the old men, which they had given him, and consulted with the young men that were grown up with him, and which stood before him:



MAP OF THE DIVIDED KINGDOM

and he said unto them, "What counsel give ye that we may answer this people, who have spoken to me, saying, 'Make the yoke which thy father did put upon us lighter'?

THE FOOLISH ADVICE OF THE YOUNG MEN

And the young men that were grown up with him spake unto him, saying, "Thus shalt thou speak unto this people that spake unto thee, saying, 'Thy father made our yoke heavy, but make thou it lighter unto us'; thus shalt thou say unto them, 'My little finger shall be thicker than my father's loins. And now whereas my father did lade you with a heavy yoke, I will add to your yoke: my father hath chastised you with whips, but I will chastise you with scorpions.'"

So Jeroboam and all the people came to Rehoboam the third day, as the king had appointed, saying, "Come to me again the third day."

SHECHEM
Photograph by W. A. Pottenger expressly for The Book of Life
This picture shows Joseph's tomb in the foreground.

And the king answered the people roughly, and forsook the old men's counsel that they gave him; and spake to them after the counsel of the young men, saying, "My father made your yoke heavy and I will add to your yoke: my father also chastised you with whips, but I will chastise you with scorpions."

Wherefore the king hearkened not unto the people; for the cause was from the LORD, that he might perform his saying, which the LORD spake by Ahijah, the Shilonite, unto Jeroboam, the son of Nebat.

"TO YOUR TENTS, O ISRAEL!"

So when all Israel saw that the king hearkened not unto them, the people answered the king, saying,

"What portion have we in David?
Neither have we inheritance in the son of Jesse:
To your tents, O Israel:
Now see to thine own house, David."

So Israel departed unto their tents. But as for the children of Israel which dwelt in the cities of Judah, Rehoboam reigned over them.

Then King Rehoboam sent Adoram, who was over the tribute; and all Israel stoned him with stones, that he died. Therefore King Rehoboam made speed to get him up to his chariot, to flee to Jerusalem. So Israel rebelled against the house of David unto this day. And it came to pass, when all Israel heard that Jeroboam was come again, that they sent and called him unto the congregation, and made him king over all Israel: there was none that followed the house of David, but the tribe of Judah only.

And when Rehoboam was come to Jerusalem, he assembled all the house of Judah, with the tribe of Ben-

jamin, an hundred and fourscore thousand chosen men, which were warriors, to fight against the house of Israel to bring the kingdom again to Rehoboam, the son of Solomon.

But the word of God came unto Shemaiah, the man of God, saying, "Speak unto Rehoboam, the son of Solomon, King of Judah, and unto all the house of Judah and Benjamin, and to the remnant of the people, saying, 'Thus saith the LORD, "Ye shall not go up, nor fight against your brethren the children of Israel: return every man to his house; for this thing is from me."'" They hearkened therefore to the word of the LORD, and returned to depart, according to the word of the LORD.

—I Kings 12:1-24.

BRASS FOR GOLD

And it came to pass in the fifth year of King Rehoboam, that Shishak, King of Egypt, came up against Jerusalem: and he took away the treasures of the house of the LORD, and the treasures of the king's house; he even took away all: and he took away all the shields of gold which Solomon had made. And King Rehoboam made in their stead brasen shields, and committed them unto the hands of the chief of the guard, which kept the door of the king's house. And it was so, when the king went into the house of the LORD, that the guard bare them, and brought them back into the guard chamber. And there was war between Rehoboam and Jeroboam all their days.

And Rehoboam slept with his fathers, and was buried with his fathers in the city of David. And his mother's name was Naamah, an Ammonitess. And Abijam, his son, reigned in his stead. —I Kings 14:25-31 (II Chronicles 12).

Abijah

The writer of Kings says of the reign of Abijah, sometimes called "Abijam," almost nothing. The writer of Chronicles tells of a great battle in which the forces of Judah won a complete victory.

NOW in the eighteenth year of King Jeroboam began Abijah to reign over Judah. He reigned three years in Jerusalem. His mother's name also was Michaiah, the daughter of Uriel of Gibeah. And there was war between Abijah and Jeroboam. And Abijah set the battle in array with an army of valiant men of war, even four hundred thousand chosen men: Jeroboam also set the battle in array against him with eight hundred thousand chosen men, being mighty men of valour. —II Chronicles 13:1–3 (I Kings 15).

The Challenge of Abijah

And Abijah stood up upon Mount Zemaraim, which is in Mount Ephraim, and said, "Hear me, thou Jeroboam, and all Israel; ought ye not to know that the Lord God of Israel gave the kingdom over Israel to David forever, even to him and to his sons by a covenant of salt? Yet Jeroboam, the son of Nebat, the servant of Solomon, the son of David, is risen up, and hath rebelled against his lord. And there are gathered unto him vain men, the children of Belial, and have strengthened themselves against Rehoboam, the son of Solomon, when Rehoboam was young and tenderhearted, and could not withstand them. And now ye think to withstand the kingdom of the Lord in the hand of the sons of David; and ye be a great multitude, and there are with you golden calves,

which Jeroboam made you for gods. Have ye not cast out the priests of the LORD, the sons of Aaron, and the Levites, and have made you priests after the manner of the nations of other lands so that whosoever cometh to consecrate himself with a young bullock and seven rams, the same may be a priest of them that are no gods? But as for us, the LORD is our God, and we have not forsaken him; and the priests, which minister unto the LORD, are the sons of Aaron, and the Levites wait upon their business: and they burn unto the LORD every morning and every evening burnt sacrifices and sweet incense: the shewbread also set they in order upon the pure table; and the candle-stick of gold with the lamps thereof, to burn every evening: for we keep the charge of the LORD our God; but ye have forsaken him. And, behold, God himself is with us for our captain, and his priests with sounding trumpets to cry alarm against you. O children of Israel, fight ye not against the LORD God of your fathers; for ye shall not prosper." — II Chronicles 13:4-12.

THE VICTORY OF JUDAH

But Jeroboam caused an ambushment to come about behind them: so they were before Judah, and the ambushment was behind them. And when Judah looked back, behold, the battle was before and behind: and they cried unto the LORD, and the priests sounded with the trumpets. Then the men of Judah gave a shout: and as the men of Judah shouted, it came to pass, that God smote Jeroboam and all Israel before Abijah and Judah. And the children of Israel fled before Judah: and God delivered them into their hand. And Abijah and his people slew them with a great slaughter: so there fell down slain of Israel five hundred thousand chosen men. Thus the children of Israel were brought under at that time, and the children

of Judah prevailed, because they relied upon the LORD God of their fathers. And Abijah pursued after Jeroboam, and took cities from him, Beth-el with the towns thereof, and Jeshanah with the towns thereof, and Ephrain with the towns thereof. Neither did Jeroboam recover strength again in the days of Abijah: and the LORD struck him, and he died.

But Abijah waxed mighty, and married fourteen wives, and begat twenty and two sons, and sixteen daughters. And the rest of the acts of Abijah, and his ways, and his sayings, are written in the story of the prophet Iddo. —II Chronicles 13:13–22.

Asa

In Asa we find a different type of king, one who remembered the mighty traditions of the past, who was a sincere follower of Jehovah, and who earnestly desired to live a righteous and godly life. He instituted measures of reform at once. He removed the idols and deposed Maachah, the queen dowager, whose influence had long been pernicious. Early in his reign he defeated a powerful army from the south under Zerah, probably an Arabian chieftain.

After this battle, Asa was urged by a prophet, Azariah, to carry out still more sweeping reforms. A national assembly was convened at Jerusalem, attended even by some people from the northern kingdom. A great sacrifice was offered and a solemn covenant made "to seek Jehovah, the God of our Fathers, with all our hearts and with all our souls."

The kingdom was very prosperous until King Baasha of Israel came down from the north and attacked Asa, who was so hard-pressed that he took the gold and silver treasures of the temple and the palace and used them to buy assistance from Ben-hadad, King of Syria. Baasha was then defeated, and had to abandon the frontier town of Ramah, which he was fortifying. Asa took the material Baasha had assembled and with it strengthened his own cities. He was reproached by Hanani, a prophet, for turning away from God to seek mercenary aid. Whereupon he threw Hanani and others who were hostile to him into prison. Shortly after, he was attacked by a serious disease of the feet. He died and was buried with great magnificence.

AND in the twentieth year of Jeroboam, King of Israel, reigned Asa over Judah. And forty and one years reigned he in Jerusalem. And his mother's name was Maachah, the daughter of Abishalom. And Asa did that which was right in the eyes of the LORD, as did David, his father. And he took away the Sodomites out of the land, and removed all the idols

that his fathers had made. And also Maachah, his mother, even her he removed from being queen, because she had made an idol in a grove; and Asa destroyed her idol, and burnt it by the brook Kidron. But the high places were not removed: nevertheless Asa's heart was perfect with the LORD all his days. And he brought in the things which his father had dedicated, and the things which himself had dedicated, into the house of the LORD, silver, and gold, and vessels.

And Asa had an army of men that bare targets and spears, out of Judah three hundred thousand; and out of Benjamin, that bare shields and drew bows, two hundred and fourscore thousand: all these were mighty men of valour. —I Kings 15:9–15; II Chronicles 14:8. (II Chronicles 14:1–7).

VICTORY OVER THE ETHIOPIANS

And there came out against them Zerah, the Ethiopian, with an host of a thousand thousand, and three hundred chariots; and came unto Mareshah. Then Asa went out against him, and they set the battle in array in the valley of Zephathah at Mareshah. And Asa cried unto the LORD his God, and said, "LORD, it is nothing with thee to help whether with many, or with them that have no power: help us, O LORD our God; for we rest on thee, and in thy name we go against this multitude. O LORD, thou art our God; let not man prevail against thee."

So the LORD smote the Ethiopians before Asa, and before Judah; and the Ethiopians fled. And Asa and the people that were with him pursued them unto Gerar: and the Ethiopians were overthrown, that they could not recover themselves; for they were destroyed before the LORD, and before his host; and they carried away very much spoil. And they smote all the cities round about Gerar; for the fear of the LORD came upon them: and

they spoiled all the cities; for there was exceeding much spoil in them. They smote also the tents of cattle, and carried away sheep and camels in abundance, and returned to Jerusalem. —II Chronicles 14:9–15.

The Reforms of Asa

And the Spirit of God came upon Azariah, the son of Oded: and he went out to meet Asa, and said unto him, "Hear ye me, Asa, and all Judah and Benjamin: The Lord is with you, while ye be with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you. Now for a long season Israel hath been without the true God, and without a teaching priest, and without law. But when they in their trouble did turn unto the Lord God of Israel, and sought him, he was found of them. And in those times there was no peace to him that went out, nor to him that came in, but great vexations were upon all the inhabitants of the countries. And nation was destroyed of nation, and city of city: for God did vex them with all adversity. Be ye strong therefore, and let not your hands be weak: for your work shall be rewarded."

And when Asa heard these words, and the prophecy of Oded, the prophet, he took courage, and put away the abominable idols out of all the land of Judah and Benjamin, and out of the cities which he had taken from Mount Ephraim, and renewed the altar of the Lord, that was before the porch of the Lord. And he gathered all Judah and Benjamin, and the strangers with them out of Ephraim and Manasseh, and out of Simeon: for they fell to him out of Israel in abundance, when they saw that the Lord his God was with him. So they gathered themselves together at Jerusalem in the third month, in the fifteenth year of the reign of Asa. And they offered unto

the LORD the same time, of the spoil which they had brought, seven hundred oxen and seven thousand sheep.

And they entered into a covenant to seek the LORD God of their fathers with all their heart and with all their soul; that whosoever would not seek the LORD God of Israel should be put to death, whether small or great, whether man or woman. And they sware unto the LORD with a loud voice, and with shouting, and with trumpets, and with cornets. And all Judah rejoiced at the oath: for they had sworn with all their heart, and sought him with their whole desire; and he was found of them: and the LORD gave them rest round about.

And also concerning Maachah, the mother of Asa, the king, he removed her from being queen, because she had made an idol in a grove: and Asa cut down her idol, and stamped it, and burnt it at the brook Kidron. But the high places were not taken away out of Israel: nevertheless the heart of Asa was perfect all his days. And he brought into the house of God the things that his father had dedicated, and that he himself had dedicated, silver, and gold, and vessels. And there was no more war unto the five and thirtieth year of the reign of Asa.

—II Chronicles 15.

ASA TAKES ALL THE SILVER AND GOLD TO BUY THE HELP OF BEN-HADAD

And there was war between Asa and Baasha, King of Israel, all their days. And Baasha, King of Israel, went up against Judah, and built Ramah, that he might not suffer any to go out or come in to Asa, King of Judah. Then Asa took all the silver and the gold that were left in the treasures of the house of the LORD, and the treasures of the king's house, and delivered them into the hand of his servants: and King Asa sent them to Ben-hadad, the

son of Tabrimon, the son of Hezion, King of Syria, that dwelt at Damascus, saying, "There is a league between me and thee, and between my father and thy father: behold, I have sent unto thee a present of silver and gold; come and break thy league with Baasha, King of Israel, that he may depart from me."

So Ben-hadad hearkened unto King Asa, and sent the captains of the hosts which he had against the cities of Israel, and smote Ijon, and Dan, and Abel-beth-maachah, and all Cinneroth, with all the land of Naphtali. And it came to pass, when Baasha heard thereof, that he left off building of Ramah, and dwelt in Tirzah.

Then King Asa made a proclamation throughout all Judah; none was exempted: and they took away the stones of Ramah, and the timber thereof, wherewith Baasha had builded; and King Asa built with them Geba of Benjamin, and Mizpah. —I Kings 15:16–22 (II Chronicles 16:1–6).

Asa's Death

The rest of all the acts of Asa, and all his might, and all that he did, and the cities which he built, are they not written in the book of the chronicles of the kings of Judah? Nevertheless in the time of his old age he was diseased in his feet. And Asa slept with his fathers, and was buried with his fathers in the city of David, his father: and Jehoshaphat, his son, reigned in his stead.

—I Kings 15:23–24 (II Chronicles 16:7–14).

Jehoshaphat

Jehoshaphat was another excellent ruler of Judah. "He sought the Lord and prospered in all his ways." The old glory of the empire of Solomon seemed about to return. He caused instruction in the moral law to be general. He provided for the administration of justice by the appointment of local judges in every fenced city and a court of appeal, ecclesiastical and civil, at Jerusalem, consisting of Levites, nobles, and priests. This court was presided over by the high priest on the ecclesiastical side and the king on the civil side.

Jehoshaphat made an alliance with Ahab, King of Israel, which very nearly ended in disaster. Jehoshaphat was simple and good-hearted. Ahab was unscrupulous and wicked; he played a mean trick on his friend. He went into battle disguised, while Jehoshaphat went in his kingly robes. A chance arrow found a joint in Ahab's armor, however, and the virtuous but unsophisticated southern king made a fortunate escape.

In other respects, however, the kingdom greatly prospered. Edom was completely subdued. Jehoshaphat ambitiously attempted to restore the foreign commerce of Solomon, but the fleet of ships which he built was wrecked. Chronicles tells of a mysterious attack upon Judah by allied forces of Moab, Edom, and Ammon. In a sudden panic, the allies destroyed each other and Judah was saved.

The Reforms of a God-fearing King

And Jehoshaphat, his son, reigned in his stead, and strengthened himself against Israel. And he placed forces in all the fenced cities of Judah, and set garrisons in the land of Judah, and in the cities of Ephraim, which Asa, his father, had taken. And the Lord was with Jehoshaphat, because he walked in the first ways of his father David, and sought not unto Baalim; but sought to the Lord God of his father, and walked in his commandments, and not after the doings of Israel. Therefore the

VIEW OF JERUSALEM FROM THE MOUNT OF OLIVES

Photograph by W. A. Pottenger expressly for The Book of Life

Isaiah and Jeremiah must often have seen the city from this point of view, as Jesus saw it when he went up over the Mount of Olives to visit his friends at Bethany.

"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"—*Matt. 23:37.*

LORD stablished the kingdom in his hand; and all Judah brought to Jehoshaphat presents; and he had riches and honour in abundance. And his heart was lifted up in the ways of the LORD: moreover he took away the high places and groves out of Judah.

Also in the third year of his reign he sent to his princes, even to Ben-hail, and to Obadiah, and to Zechariah, and to Nethaneel, and to Michaiah, to teach in the cities of Judah. And with them he sent Levites, even Shemaiah, and Nethaniah, and Zebadiah, and Asahel, and Shemiramoth, and Jehonathan, and Adonijah, and Tobijah, and Tob-adonijah, Levites; and with them Elishama and Jehoram, priests. And they taught in Judah, and had the book of the law of the LORD with them, and went about throughout all the cities of Judah, and taught the people.

—II Chronicles 17:1–9.

The Philistines and the Arabians Bring Presents, and His Power Is Great

And the fear of the Lord fell upon all the kingdoms of the lands that were round about Judah, so that they made no war against Jehoshaphat. Also some of the Philistines brought Jehoshaphat presents, and tribute silver; and the Arabians brought him flocks, seven thousand and seven hundred rams, and seven thousand and seven hundred he goats.

And Jehoshaphat waxed great exceedingly; and he built in Judah castles, and cities of store. And he had much business in the cities of Judah: and the men of war, mighty men of valour, were in Jerusalem. And these are the numbers of them according to the house of their fathers: of Judah, the captains of thousands; Adnah, the chief, and with him mighty men of valour three hundred thousand; and next to him was Jehohanan, the captain, and with him two hundred and fourscore thousand; and next him was Amasiah, the son of Zichri, who willingly offered himself unto the Lord, and with him two hundred thousand mighty men of valour; and of Benjamin, Eliada, a mighty man of valour, and with him armed

THE VALLEY OF JEHOSHAPHAT

Photograph by W. A. Pottenger expressly for The Book of Life

The tombs in the foreground are called the tombs of Saint Mark and Saint James.

men with bow and shield two hundred thousand; and next him was Jehozabad, and with him an hundred and fourscore thousand ready prepared for the war. These waited on the king, beside those whom the king put in the fenced cities throughout all Judah. —II Chronicles 17:10–19.

Jehoshaphat Makes a Perilous Alliance with the King of Israel

Now Jehoshaphat had riches and honour in abundance, and joined affinity with Ahab. And after certain years he went down to Ahab to Samaria. And Ahab killed sheep and oxen for him in abundance, and for the people that he had with him, and persuaded him to go up with him to Ramoth-gilead. And Ahab, King of Israel, said unto Jehoshaphat, King of Judah, "Wilt thou go with me to Ramoth-gilead?"

And he answered him, "I am as thou art, and my people as thy people; and we will be with thee in the war."

And Jehoshaphat said unto the king of Israel, "Enquire, I pray thee, at the word of the Lord to-day."

Therefore the king of Israel gathered together of prophets four hundred men, and said unto them, "Shall we go to Ramoth-gilead to battle, or shall I forbear?"

And they said, "Go up; for God will deliver it into the king's hand."

But Jehoshaphat said, "Is there not here a prophet of the Lord besides, that we might enquire of him?"

Ahab Hates Micaiah the Prophet of the Lord

And the king of Israel said unto Jehoshaphat, "There is yet one man, by whom we may enquire of the Lord: but I hate him; for he never prophesied good unto me, but always evil: the same is Micaiah, the son of Imla."

And Jehoshaphat said, "Let not the king say so."

And the king of Israel called for one of his officers, and said, "Fetch quickly Micaiah, the son of Imla."

And the king of Israel and Jehoshaphat, King of Judah, sat either of them on his throne, clothed in their robes, and they sat in a void place at the entering in of the gate of Samaria; and all the prophets prophesied before them.

THE PROPHET WITH THE IRON HORNS

And Zedekiah, the son of Chenaanah, had made him horns of iron, and said, "Thus saith the LORD, 'With these thou shalt push Syria until they be consumed.'"

And all the prophets prophesied so, saying, "Go up to Ramoth-gilead, and prosper: for the LORD shall deliver it into the hand of the king."

And the messenger that went to call Micaiah spake to him, saying, "Behold, the words of the prophets declare good to the king with one assent; let thy word therefore, I pray thee, be like one of theirs, and speak thou good."

And Micaiah said, "As the LORD liveth, even what my God saith, that will I speak."

And when he was come to the king, the king said unto him, "Micaiah, shall we go to Ramoth-gilead to battle, or shall I forbear?"

And he said, "Go ye up, and prosper, and they shall be delivered into your hand."

And the king said to him, "How many times shall I adjure thee that thou say nothing but the truth to me in the name of the LORD?"

"I SEE ISRAEL SCATTERED LIKE SHEEP UPON THE MOUNTAINS"

Then he said, "I did see all Israel scattered upon the mountains, as sheep that have no shepherd: and the

LORD said, 'These have no master; let them return therefore every man to his house in peace.'"

And the king of Israel said to Jehoshaphat, "Did I not tell thee that he would not prophesy good unto me, but evil?"

Again he said, "Therefore hear the word of the LORD; I saw the LORD sitting upon his throne, and all the host of heaven standing on his right hand and on his left.

"And the LORD said, 'Who shall entice Ahab, King of Israel, that he may go up and fall at Ramoth-gilead?' And one spake saying after this manner, and another saying after that manner.

"Then there came out a spirit, and stood before the LORD, and said, 'I will entice him.'

"And the LORD said unto him, 'Wherewith?'

"And he said, 'I will go out, and be a lying spirit in the mouth of all his prophets.'

"And the LORD said, 'Thou shalt entice him, and thou shalt also prevail: go out, and do even so.'

"Now therefore, behold, the LORD hath put a lying spirit in the mouth of these thy prophets, and the LORD hath spoken evil against thee."

Then Zedekiah, the son of Chenaanah, came near, and smote Micaiah upon the cheek, and said, "Which way went the Spirit of the LORD from me to speak unto thee?"

And Micaiah said, "Behold, thou shalt see on that day when thou shalt go into an inner chamber to hide thyself."

"PUT THIS FELLOW IN PRISON"

Then the king of Israel said, "Take ye Micaiah, and carry him back to Amon, the governor of the city, and to Joash, the king's son; and say, 'Thus saith the king,

"Put this fellow in the prison, and feed him with bread of affliction and with water of affliction, until I return in peace."'"

And Micaiah said, "If thou certainly return in peace, then hath not the LORD spoken by me."

And he said, "Hearken, all ye people."

So the king of Israel and Jehoshaphat, the king of Judah, went up to Ramoth-gilead.

AHAB GOES TO BATTLE DISGUISED

And the king of Israel said unto Jehoshaphat, "I will disguise myself, and will go to the battle; but put thou on thy robes." So the king of Israel disguised himself; and they went to the battle.

Now the king of Syria had commanded the captains of the chariots that were with him, saying, "Fight ye not with small or great, save only with the king of Israel."

And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, "It is the king of Israel." Therefore they compassed about him to fight: but Jehoshaphat cried out, and the LORD helped him; and God moved them to depart from him.

For it came to pass, that, when the captains of the chariots perceived that it was not the king of Israel, they turned back again from pursuing him.

A CHANCE ARROW THAT KILLED A KING

And a certain man drew a bow at a venture, and smote the king of Israel between the joints of the harness: therefore he said to his chariot man, "Turn thine hand, that thou mayest carry me out of the host; for I am wounded."

And the battle increased that day: howbeit the king of Israel stayed himself up in his chariot against the

Syrians until the even: and about the time of the sun going down he died. —II Chronicles 18 (I Kings 22:1–38).

Moab and Ammon Come up Against Judah

It came to pass after this also, that the children of Moab, and the children of Ammon, and with them other beside the Ammonites, came against Jehoshaphat to battle. Then there came some that told Jehoshaphat, saying, "There cometh a great multitude against thee from beyond the sea on this side Syria; and, behold, they be in Hazazon-tamar, which is En-gedi."

And Jehoshaphat feared, and set himself to seek the Lord, and proclaimed a fast throughout all Judah. And Judah gathered themselves together, to ask help of the Lord: even out of all the cities of Judah they came to seek the Lord.

And Jehoshaphat stood in the congregation of Judah and Jerusalem, in the house of the Lord, before the new court, and said, "O Lord God of our fathers, art not thou God in heaven? And rulest not thou over all the kingdoms of the heathen? And in thine hand is there not power and might, so that none is able to withstand thee? Art not thou our God, who didst drive out the inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham thy friend, forever? And they dwelt therein, and have built thee a sanctuary therein for thy name, saying, 'If, when evil cometh upon us, as the sword, judgment, or pestilence, or famine, we stand before this house, and in thy presence, (for thy name is in this house,) and cry unto thee in our affliction, then thou wilt hear and help.' And now, behold, the children of Ammon and Moab and Mount Seir, whom thou wouldest not let Israel invade, when they came out of the land of Egypt, but they turned from them, and destroyed them not; be-

hold, I say, how they reward us, to come to cast us out of thy possession, which thou hast given us to inherit. O our God, wilt thou not judge them? For we have no might against this great company that cometh against us; neither know we what to do: but our eyes are upon thee." And all Judah stood before the LORD, with their little ones, their wives, and their children.

Then upon Jahaziel, the son of Zechariah, the son of Benaiah, the son of Jeiel, the son of Mattaniah, a Levite of the sons of Asaph, came the Spirit of the LORD in the midst of the congregation; and he said, "Hearken ye, all Judah, and ye inhabitants of Jerusalem, and thou King Jehoshaphat. Thus saith the LORD unto you, 'Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's.' To-morrow go ye down against them: behold, they come up by the cliff of Ziz; and ye shall find them at the end of the brook, before the wilderness of Jeruel. Ye shall not need to fight in this battle: set yourselves, stand ye still, and see the salvation of the LORD with you, O Judah and Jerusalem: fear not, nor be dismayed; to-morrow go out against them: for the LORD will be with you."

And Jehoshaphat bowed his head with his face to the ground: and all Judah and the inhabitants of Jerusalem fell before the LORD, worshiping the LORD. And the Levites, of the children of the Kohathites, and of the children of the Korhites, stood up to praise the LORD God of Israel with a loud voice on high.

THE LORD FIGHTS FOR JUDAH

And they rose early in the morning, and went forth into the wilderness of Tekoa: and as they went forth, Jehoshaphat stood and said, "Hear me, O Judah, and ye inhabitants of Jerusalem: believe in the LORD your God;

so shall ye be established; believe his prophets; so shall ye prosper."

And when he had consulted with the people, he appointed singers unto the LORD, and that should praise the beauty of holiness, as they went out before the army, and to say, "Praise the LORD; for his mercy endureth forever."

And when they began to sing and to praise, the LORD set ambushments against the children of Ammon, Moab, and Mount Seir, which were come against Judah; and they were smitten. For the children of Ammon and Moab stood up against the inhabitants of Mount Seir, utterly to slay and destroy them: and when they had made an end of the inhabitants of Seir, every one helped to destroy another. And when Judah came toward the watch tower in the wilderness, they looked unto the multitude, and, behold, they were dead bodies fallen to the earth, and none escaped.

THE SPOIL IS GATHERED FOR THREE DAYS

And when Jehoshaphat and his people came to take away the spoil of them, they found among them in abundance both riches with the dead bodies, and precious jewels, which they stripped off for themselves, more than they could carry away: and they were three days in gathering of the spoil, it was so much.

And on the fourth day they assembled themselves in the valley of Berachah; for there they blessed the LORD: therefore the name of the same place was called The Valley of Berachah, unto this day.

Then they returned, every man of Judah and Jerusalem, and Jehoshaphat in the forefront of them, to go again to Jerusalem with joy; for the LORD had made them to rejoice over their enemies. And they came to Jerusalem with psalteries and harps and trumpets unto the house of

the LORD. And the fear of God was on all the kingdoms of those countries, when they had heard that the LORD fought against the enemies of Israel. So the realm of Jehoshaphat was quiet: for his God gave him rest round about.

And Jehoshaphat reigned over Judah: he was thirty and five years old when he began to reign, and he reigned twenty and five years in Jerusalem. And his mother's name was Azubah, the daughter of Shilhi. And he walked in the way of Asa, his father, and departed not from it, doing that which was right in the sight of the LORD. Howbeit the high places were not taken away: for as yet the people had not prepared their hearts unto the God of their fathers. Now the rest of the acts of Jehoshaphat, first and last, behold, they are written in the book of Jehu, the son of Hanani, who is mentioned in the book of the kings of Israel.

THE SHIPS OF THE NEW NAVY ARE WRECKED

And after this did Jehoshaphat, King of Judah, join himself with Ahaziah, King of Israel, who did very wickedly: and he joined himself with him to make ships to go to Tarshish: and they made the ships in Ezion-gaber. Then Eliezer, the son of Dodavah of Mareshah, prophesied against Jehoshaphat, saying, "Because thou hast joined thyself with Ahaziah, the LORD hath broken thy works." And the ships were broken, that they were not able to go to Tarshish.

—II Chronicles 20.

Jehoram

The kindly and innocent spirit of Jehoshaphat was shown in the marriage which he arranged between the Crown Prince Jehoram and the Princess Athaliah, daughter of Ahab and his Phoenician queen, Jezebel. The old king might have introduced a full-grown tigress into his family with as much safety as a member of the brood of Jezebel. Athaliah possessed all the cold-blooded badness of temper and ferocious cruelty of her mother. If Jehoshaphat had deliberately sought one who should undo all his work of reform and make the greatest possible amount of mischief in his kingdom, he could hardly have found in all the world a more capable instrument than the princess who was brought up in the castle of Jezebel. Doubtless she had all her mother's seductive charm; doubtless there was a royal wedding in which many compliments were passed between the mild-mannered old gentleman, Jehoshaphat, and the Queen of the North. It was not the first nor the last time that the desirability of a marriage from the worldly standpoint has made a parent blind to the plain cold facts, patent enough to any one else.

The evil results of this marriage were quickly in evidence. Jehoshaphat had six other sons who were placed over important cities. On his accession to the throne, Jehoram and his queen murdered all the princes and many of the nobles of Judah besides. Jehoram was as inefficient and weak as he was bad of heart. All the surrounding peoples, Edom, Libnah, and even the Philistines, who had not been over the border since David's day, attacked Judah. During one daring raid the Arabian marauders broke into Jerusalem, killed the king's son in the palace, and sacked the city.

NOW Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David. And Jehoram, his son, reigned in his stead. And he had brethren, the sons of Jehoshaphat, Azariah, and Jehiel, and Zechariah, and Azariah, and Michael, and Shephatiah: all these were the sons of

Jehoshaphat, King of Israel. And their father gave them great gifts of silver, and of gold, and of precious things, with fenced cities in Judah: but the kingdom gave he to Jehoram; because he was the firstborn.

Jehoram Slays All His Brothers and the Princes of the Realm

Now when Jehoram was risen up to the kingdom of his father, he strengthened himself, and slew all his brethren with the sword, and divers also of the princes of Israel.

"The Way of the Kings of Israel"

Jehoram was thirty and two years old when he began to reign, and he reigned eight years in Jerusalem. And he walked in the way of the kings of Israel, like as did the house of Ahab: for he had the daughter of Ahab to wife: and he wrought that which was evil in the eyes of the Lord. Howbeit the Lord would not destroy the house of David, because of the covenant that he had made with David, and as he promised to give a light to him and to his sons forever.

In his days the Edomites revolted from under the dominion of Judah, and made themselves a king. Then Jehoram went forth with his princes, and all his chariots with him: and he rose up by night, and smote the Edomites which compassed him in, and the captains of the chariots. So the Edomites revolted from under the hand of Judah unto this day. The same time also did Libnah revolt from under his hand; because he had forsaken the Lord God of his fathers. Moreover he made high places in the mountains of Judah, and caused the inhabitants of Jerusalem to commit fornication, and compelled Judah thereto.

— II Chronicles 21:1–11.

The King Dies of a Sore Illness

And there came a writing to him from Elijah, the prophet, saying, "Thus saith the Lord God of David thy father, 'Because thou hast not walked in the ways of Jehoshaphat, thy father, nor in the ways of Asa, King of Judah, but hast walked in the way of the kings of Israel, and hast made Judah and the inhabitants of Jerusalem to go a whoring, like to the whoredoms of the house of Ahab, and also hast slain thy brethren of thy father's house, which were better than thyself: behold, with a great plague will the Lord smite thy people, and thy children, and thy wives, and all thy goods: and thou shalt have great sickness by disease of thy bowels, until thy bowels fall out by reason of the sickness day by day.'"

Moreover the Lord stirred up against Jehoram the spirit of the Philistines, and of the Arabians, that were near the Ethiopians: and they came up into Judah, and brake into it, and carried away all the substance that was found in the king's house, and his sons also, and his wives; so that there was never a son left him, save Jehoahaz, the youngest of his sons.

And after all this the Lord smote him in his bowels with an incurable disease. And it came to pass, that in process of time, after the end of two years, his bowels fell out by reason of his sickness: so he died of sore diseases. And his people made no burning for him, like the burning of his fathers. Thirty and two years old was he when he began to reign, and he reigned in Jerusalem eight years, and departed without being desired. Howbeit they buried him in the city of David, but not in the sepulchers of the kings.

—II Chronicles 21:12-20.

Ahaziah

Ahaziah was the youngest son of Jehoram. He had somehow escaped when the Arabs sacked Jerusalem and killed his brothers. Ahaziah was as bad and weak as his father. Instead of staying at home to build up the fallen fortunes of his own kingdom, he went off to help his cousin Jehoram, King of Israel, at the siege of Ramoth-gilead. Jehoram was wounded and Ahaziah went home with him to keep him company. As it chanced, it was a very bad time for Ahaziah to visit his grandmother's castle. Nemesis, in the shape of the fierce captain, Jehu, was on the way to bring down the wrath of the LORD upon that nest of vipers. Ahaziah was caught in the swift tragedy. He saw his cousin shot, and fled, but the arrow of Jehu found him also, and he died.

It seems from the account in Chronicles that there was to have been a sort of family reunion at the palace of Jezebel; forty-two members of the royal family were journeying north when Jehu met them and put them all to death.

It is a striking lesson for men and nations. Jehoshaphat's well-meant alliance with Israel brought nothing but disaster. "Do men gather grapes of thorns or figs of thistles?" The great fundamental laws of righteousness cannot be disregarded without paying the penalty.

AND the inhabitants of Jerusalem made Ahaziah, his youngest son, king in his stead: for the band of men that came with the Arabians to the camp had slain all the eldest. So Ahaziah, the son of Jehoram, King of Judah, reigned. Forty and two years old was Ahaziah when he began to reign, and he reigned one year in Jerusalem. His mother's name also was Athaliah, the daughter of Omri. He also walked in the ways of the house of Ahab: for his mother was his counselor to do wickedly. Wherefore he did evil in the sight of

the LORD like the house of Ahab: for they were his counselors after the death of his father to his destruction.

— II Chronicles 22:1–4.

AHAZIAH PAYS A VISIT TO HIS COUSIN AND GOES OUT TO BATTLE WITH HIM

He walked also after their counsel, and went with Jehoram, the son of Ahab, King of Israel, to war against Hazael, King of Syria, at Ramoth-gilead: and the Syrians smote Jehoram. And he returned to be healed in Jezreel because of the wounds which were given him at Ramah, when he fought with Hazael, King of Syria. And Azariah, the son of Jehoram, King of Judah, went down to see Jehoram, the son of Ahab, at Jezreel, because he was sick. And the destruction of Ahaziah was of God by coming to Jehoram: for when he was come, he went out with Jehoram against Jehu, the son of Nimshi, whom the LORD had anointed to cut off the house of Ahab.

AHAZIAH IS KILLED BY JEHU

And it came to pass, that, when Jehu was executing judgment upon the house of Ahab, and found the princes of Judah, and the sons of the brethren of Ahaziah, that ministered to Ahaziah, he slew them. And he sought Ahaziah: and they caught him, for he was hid in Samaria, and brought him to Jehu: and when they had slain him, they buried him: "Because," said they, "he is the son of Jehoshaphat, who sought the LORD with all his heart." So the house of Ahaziah had no power to keep still the kingdom.

— II Chronicles 22:5–9.

Athaliah and Joash

When Athaliah heard of the deaths of her grandsons, her mother, and other relatives, she made up her mind that she might as well dispose of the remaining members of the royal house and reign herself. From this general slaughter one little baby, Joash, escaped. His good aunt, Jehosheba, was wife of the high priest and they brought up the royal baby secretly in the house of God, which had suffered great desecration at the hands of the sons of Athaliah, and from which much material had been taken to build a house of Baal.

Athaliah reigned over Judah for six years, badly enough, no doubt, though no details of her reign are given. Then came a dramatic scene, a coup d'état, which placed the little seven-year-old lad on the throne. It was all carefully arranged by the high priest. The time was the Sabbath Day. There were three companies of soldiers armed with the old concealed weapons of David. Suddenly the trumpets blew. The little boy, smiling perhaps, but somewhat frightened, was lifted up. The diadem was placed upon his head; the "testimony" was given him; and he was anointed with the sacred oil. Then all the soldiers and people shouted, "Long live the king!" It was the first public coronation recorded in the Old Testament. The old queen heard the tumult, and rushed in, shouting "Treason!" It was too late. The women of the house of Ahab did not die in their beds. Outside the temple, she suffered the fate of so many of her race.

Jehoiada, the high priest, was regent during Joash's reign. He was a very able man, and when he died, he was given an honor accorded to no other Jewish subject; he was buried in the sepulcher of the kings. The temple was rebuilt and many reforms were enacted during his life.

Deprived of the strong influence of the high priest, Joash fell upon evil days. His bad Canaanitish blood came to the surface. He was led into evil ways by the group of dissolute nobles of the court. Zechariah, son of the old high priest, sternly rebuked the king, who basely permitted him to be stoned by the nobles of the heathen party.

Then came Hazael, the Syrian conqueror, from the north, with a great army. Jerusalem was saved only by an ignominious surrender. Joash, sick and disappointed, conscience-stricken doubtless for the murder of his friend's son, retired to the fortress of Millo. Here two of his own servants, to avenge the death of Zechariah, slew him in his bed,—a sad end for one who had begun life with so much promise.

Athaliah Murders All Her Family but One Little Boy

BUT when Athaliah, the mother of Ahaziah, saw that her son was dead, she arose and destroyed all the seed royal of the house of Judah. But Jehoshabeath, the daughter of the king, took Joash, the son of Ahaziah, and stole him from among the king's sons that were slain, and put him and his nurse in a bedchamber. So Jehoshabeath, the daughter of King Jehoram, the wife of Jehoiada, the priest, for she was the sister of Ahaziah, hid him from Athaliah, so that she slew him not. And he was with them hid in the house of God six years: and Athaliah reigned over the land.

And in the seventh year Jehoiada strengthened himself, and took the captains of hundreds, Azariah, the son of Jeroham, and Ishmael, the son of Jehohanan, and Azariah, the son of Obed, and Maaseiah, the son of Adaiah, and Elishaphat, the son of Zichri, into covenant with him. And they went about in Judah, and gathered the Levites out of all the cities of Judah, and the chief of the fathers of Israel, and they came to Jerusalem. And all the congregation made a covenant with the king in the house of God. And he said unto them. "Behold, the king's son shall reign, as the Lord hath said of the sons of David. This is the thing that ye shall do: a third part of you entering on the Sabbath, of the priests and of the

Levites, shall be porters of the doors; and a third part shall be at the king's house; and a third part at the gate of the foundation: and all the people shall be in the courts of the house of the LORD. But let none come into the house of the LORD, save the priests, and they that minister of the Levites; they shall go in, for they are holy: but all the people shall keep the watch of the LORD. And the Levites shall compass the king round about, every man with his weapons in his hand; and whosoever else cometh into the house, he shall be put to death: but be ye with the king when he cometh in, and when he goeth out."

So the Levites and all Judah did according to all things that Jehoiada, the priest, had commanded, and took every man his men that were to come in on the Sabbath, with them that were to go out on the Sabbath: for Jehoiada, the priest, dismissed not the courses. Moreover Jehoiada, the priest, delivered to the captains of hundreds spears, and bucklers, and shields, that had been King David's, which were in the house of God. And he set all the people, every man having his weapon in his hand, from the right side of the temple to the left side of the temple, along by the altar and the temple, by the king round about. Then they brought out the king's son, and put upon him the crown, and gave him the testimony, and made him king. And Jehoiada and his sons anointed him, and said, "God save the king!"

—II Chronicles 22:10–12; 23:1–11 (II Kings 11:1–12).

"TREASON, TREASON!"

Now when Athaliah heard the noise of the people running and praising the king, she came to the people into the house of the LORD: and she looked, and, behold, the king stood at his pillar at the entering in, and the princes and the trumpets by the king: and all the people of the land rejoiced, and sounded with trumpets, also the singers

with instruments of music, and such as taught to sing praise. Then Athaliah rent her clothes, and said, "Treason, Treason!"

Then Jehoiada, the priest, brought out the captains of hundreds that were set over the host, and said unto them, "Have her forth of the ranges: and whoso followeth her, let him be slain with the sword." For the priest said, "Slay her not in the house of the LORD." So they laid hands on her; and when she was come to the entering of the horse gate by the king's house, they slew her there.

—II Chronicles 23:12–15 (II Kings 11:13–16).

JEHOIADA'S COVENANT

And Jehoiada made a covenant between him, and between all the people, and between the king, that they should be the LORD'S people. Then all the people went to the house of Baal, and brake it down, and brake his altars and his images in pieces, and slew Mattan, the priest of Baal, before the altars. Also Jehoiada appointed the offices of the house of the LORD by the hand of the priests, the Levites, whom David had distributed in the house of the LORD, to offer the burnt offerings of the LORD, as it is written in the law of Moses, with rejoicing and with singing, as it was ordained by David. And he set the porters at the gates of the house of the LORD, that none which was unclean in anything should enter in. And he took the captains of hundreds, and the nobles, and the governors of the people, and all the people of the land, and brought down the king from the house of the LORD: and they came through the high gate into the king's house, and set the king upon the throne of the kingdom. And all the people of the land rejoiced: and the city was quiet, after that they had slain Athaliah with the sword.

—II Chronicles 23:16–21 (II Kings 11:17–20).

The Seven-year-old Boy Comes to the Throne

Joash was seven years old when he began to reign, and he reigned forty years in Jerusalem. His mother's name also was Zibiah of Beer-sheba. And Joash did that which was right in the sight of the Lord all the days of Jehoiada, the priest. And Jehoiada took for him two wives; and he begat sons and daughters.

—II Chronicles 24:1–3 (II Kings 11:21; 12:1, 2).

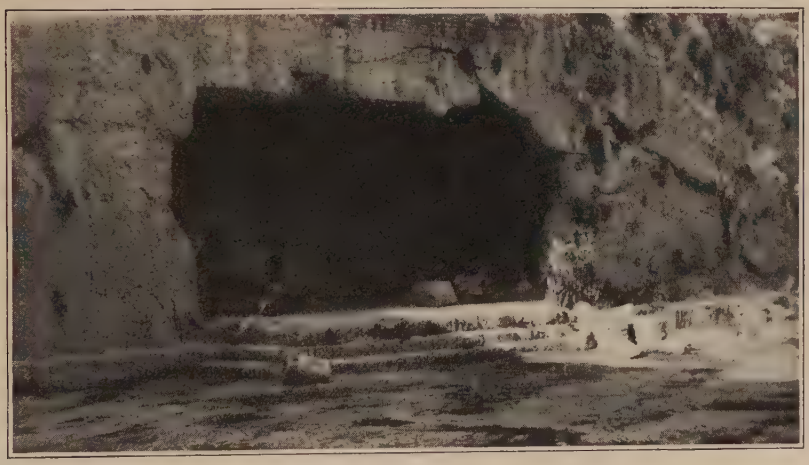
The Contribution for the Repair of the Lord's House

And it came to pass after this, that Joash was minded to repair the house of the Lord. And he gathered together the priests and the Levites, and said to them, "Go out unto the cities of Judah, and gather of all Israel money to repair the house of your God from year to year, and see that ye hasten the matter." Howbeit the Levites hastened it not.

And the king called for Jehoiada, the chief, and said unto him, "Why hast thou not required of the Levites to bring in out of Judah and out of Jerusalem the collection, according to the commandment of Moses, the servant of the Lord, and of the congregation of Israel, for the tabernacle of witness?" For the sons of Athaliah, that wicked woman, had broken up the house of God; and also all the dedicated things of the house of the Lord did they bestow upon Baalim.

And at the king's commandment they made a chest, and set it without at the gate of the house of the Lord. And they made a proclamation through Judah and Jerusalem, to bring in to the Lord the collection that Moses, the servant of God, laid upon Israel in the wilderness. And all the princes and all the people rejoiced, and brought in, and cast into the chest, until they had made an end.

Now it came to pass, that at what time the chest was brought unto the king's office by the hand of the Levites, and when they saw that there was much money, the king's scribe and the high priest's officer came and emptied the chest, and took it, and carried it to his place again. Thus they did day by day, and gathered money in abundance. And the king and Jehoiada gave it to such as did the work of the service of the house of the LORD, and hired masons and carpenters to repair the house of the LORD, and also such as wrought iron and brass to mend the house of the LORD. So the workmen wrought, and the work was perfected by them, and they set the house of God in his state, and strengthened it. And when they had finished it, they brought the rest of the money before the king and Jehoiada, whereof were made vessels for the house of the LORD, even vessels to minister, and to offer withal, and spoons, and vessels of gold and silver. And they offered



TOMBS OF KINGS—JERUSALEM

Photograph by W. A. Pottenger expressly for The Book of Life

These tombs are much later than the times of the kings, but this is what they are commonly called.

burnt offerings in the house of the LORD continually all the days of Jehoiada. —II Chronicles 24:4–14 (II Kings 12:4–16).

DEATH OF THE OLD KING-MAKER

"GROVES AND IDOLS"

But Jehoiada waxed old, and was full of days when he died; an hundred and thirty years old was he when he died. And they buried him in the city of David among the kings, because he had done good in Israel, both toward God, and toward his house. Now after the death of Jehoiada came the princes of Judah, and made obeisance to the king. Then the king hearkened unto them. And they left the house of the LORD God of their fathers, and served groves and idols: and wrath came upon Judah and Jerusalem for this their trespass. Yet he sent prophets to them, to bring them again unto the LORD; and they testified against them: but they would not give ear.

JOASH SLAYS THE SON OF THE MAN WHO PLACED HIM ON THE THRONE

And the Spirit of God came upon Zechariah, the son of Jehoiada, the priest, which stood above the people, and said unto them, "Thus saith God, 'Why transgress ye the commandments of the LORD, that ye cannot prosper? Because ye have forsaken the LORD, he hath also forsaken you.'"

And they conspired against him, and stoned him with stones at the commandment of the king in the court of the house of the LORD. Thus Joash, the king, remembered not the kindness which Jehoiada, his father, had done to him, but slew his son. And when he died, he said, "The LORD look upon it, and require it."

And it came to pass at the end of the year, that the host of Syria came up against him: and they came to

Judah and Jerusalem, and destroyed all the princes of the people from among the people, and sent all the spoil of them unto the king of Damascus. For the army of the Syrians came with a small company of men, and the LORD delivered a very great host into their hand, because they had forsaken the LORD God of their fathers. So they executed judgment against Joash. —II Chronicles 24:15–24.

The King's Servants Murder Him on His Bed

And when they were departed from him, for they left him in great diseases, his own servants conspired against him for the blood of the sons of Jehoiada, the priest, and slew him on his bed, and he died: and they buried him in the city of David, but they buried him not in the sepulchers of the kings. And these are they that conspired against him: Zabad, the son of Shimeath, an Ammonitess, and Jehozabad, the son of Shimrith, a Moabitess.

Now concerning his sons, and the greatness of the burdens laid upon him, and the repairing of the house of God, behold, they are written in the story of the book of the kings. And Amaziah, his son, reigned in his stead.
—II Chronicles 24:25–27 (II Kings 12:20, 21).

Amaziah

After the murder of Joash, Amaziah, a man of more courage than discretion, succeeded him. He won some military successes, but he met also with terrible disasters. The king of Israel defeated him. At Beth-shemesh, he was made a prisoner. Jerusalem was taken and part of the wall torn down. He fell a victim to the assassin's knife and his body was brought home, strapped to the back of a horse.

AMAZIAH was twenty and five years old when he began to reign, and he reigned twenty and nine years in Jerusalem. And his mother's name was Jehoaddan of Jerusalem. And he did that which was right in the sight of the LORD, but not with a perfect heart.

—II Chronicles 25:1, 2 (II Kings 14:1–4).

AMAZIAH PUNISHES HIS FATHER'S MURDERERS

Now it came to pass, when the kingdom was established to him, that he slew his servants that had killed the king, his father. But he slew not their children, but did as it is written in the law in the book of Moses, where the LORD commanded, saying, "The fathers shall not die for the children, neither shall the children die for the fathers, but every man shall die for his own sin."

—II Chronicles 25:3, 4 (II Kings 14:5, 6).

AMAZIAH FIGHTS MANY BATTLES

Moreover Amaziah gathered Judah together, and made them captains over thousands, and captains over hundreds, according to the houses of their fathers, throughout all Judah and Benjamin: and he numbered them from twenty years old and above, and found them three hundred thousand choice men, able to go forth to war, that could handle spear and shield. He hired also

an hundred thousand mighty men of valour out of Israel for an hundred talents of silver.

But there came a man of God to him, saying, "O king, let not the army of Israel go with thee; for the LORD is not with Israel, to wit, with all the children of Ephraim. But if thou wilt go, do it, be strong for the battle: God shall make thee fall before the enemy: for God hath power to help, and to cast down."

And Amaziah said to the man of God, "But what shall we do for the hundred talents which I have given to the army of Israel?" And the man of God answered, "The LORD is able to give thee much more than this."

Then Amaziah separated them, to wit, the army that was come to him out of Ephraim, to go home again: wherefore their anger was greatly kindled against Judah, and they returned home in great anger.

AMAZIAH DEFEATS THE EDOMITES BUT BRINGS BACK THEIR GODS TO WORSHIP

And Amaziah strengthened himself, and led forth his people, and went to the valley of salt, and smote of the children of Seir ten thousand. And other ten thousand left alive did the children of Judah carry away captive, and brought them unto the top of the rock, and cast them down from the top of the rock, that they all were broken in pieces.

But the soldiers of the army which Amaziah sent back, that they should not go with him to battle, fell upon the cities of Judah, from Samaria even unto Beth-horon, and smote three thousand of them, and took much spoil.

Now it came to pass, after that Amaziah was come from the slaughter of the Edomites, that he brought the gods of the children of Seir, and set them up to be his gods, and bowed down himself before them, and burned

incense unto them. Wherefore the anger of the LORD was kindled against Amaziah, and he sent unto him a prophet, which said unto him, "Why hast thou sought after the gods of the people, which could not deliver their own people out of thine hand?"

And it came to pass, as he talked with him, that the king said unto him, "Art thou made of the king's counsel? Forbear; why shouldest thou be smitten?"

Then the prophet forbare, and said, "I know that God hath determined to destroy thee, because thou hast done this, and hast not hearkened unto my counsel."

—II Chronicles 25:5–16 (II Kings 14:7).

JOASH TELLS AMAZIAH THE STORY OF THE THISTLE OF LEBANON

Then Amaziah, King of Judah, took advice, and sent to Joash, the son of Jehoahaz, the son of Jehu, King of

POOL OF THE SULTAN

Photograph by W. A. Pottenger expressly for The Book of Life

This is one of the ancient reservoirs of Jerusalem now called the Pool of the Sultan. As in ancient days, a great cattle market is held here on Fridays. The crowd at the lower end of the pool is composed of farmers who have brought in their flocks and herds for sale at the market.

Israel, saying, "Come, let us see one another in the face."

And Joash, King of Israel, sent to Amaziah, King of Judah, saying, "The thistle that was in Lebanon sent to the cedar that was in Lebanon, saying, 'Give thy daughter to my son to wife': and there passed by a wild beast that was in Lebanon, and trode down the thistle.

"Thou sayest, 'Lo, thou hast smitten the Edomites'; and thine heart lifteth thee up to boast: abide now at home; why shouldest thou meddle to thine hurt, that thou shouldest fall, even thou, and Judah with thee?"

But Amaziah would not hear; for it came of God, that he might deliver them into the hand of their enemies, because they sought after the gods of Edom. So Joash, the king of Israel, went up; and they saw one another in the face, both he and Amaziah, King of Judah, at Beth-shemesh, which belongeth to Judah. And Judah was put to the worse before Israel, and they fled every man to his tent. —II Chronicles 25:17–22 (II Kings 14:9–12).

Joash Takes Jerusalem and Breaks down the City-wall

And Joash, the king of Israel, took Amaziah, King of Judah, the son of Joash, the son of Jehoahaz, at Beth-shemesh, and brought him to Jerusalem, and brake down the wall of Jerusalem from the gate of Ephraim to the corner gate, four hundred cubits. And he took all the gold and the silver, and all the vessels that were found in the house of God with Obed-edom, and the treasures of the king's house, the hostages also, and returned to Samaria.

And Amaziah, the son of Joash, King of Judah, lived after the death of Joash, son of Jehoahaz, King of Israel, fifteen years. Now the rest of the acts of Amaziah,

first and last, behold, are they not written in the book of the kings of Judah and Israel?

Now after the time that Amaziah did turn away from following the LORD they made a conspiracy against him in Jerusalem; and he fled to Lachish: but they sent to Lachish after him, and slew him there. And they brought him upon horses, and buried him with his fathers in the city of Judah. —II Chronicles 25:23-28 (II Kings 14:13-20).

Uzziah

Following this weak king came Uzziah, one of the really great kings of Judah. His was the longest reign, with one exception, of all the kings', fifty-two years, the "Victorian Age" of Judah. Uzziah was a man of high character and religious principles. He displayed great military genius, and the whole southern country, down to the boundaries of Egypt, felt the might of his hand. In the Book of Kings Uzziah is called Azariah.

He was the inventor of many military devices, but he loved peace as well. He built cities and towns. He caused wells to be dug for the cattle and built towers for the protection of husbandmen. He is the only king of whom it is said, "He loved husbandry." The nation was more prosperous commercially than at any time since the days of Solomon. The writer of Chronicles tells of a collision between the king and the rising priestly power. Uzziah made the attempt to offer incense in the temple. There is a dramatic moment when the high priest and the king face each other. The priest is victor in the struggle. The king is struck with leprosy and remains an outcast until his death.

THEN all the people of Judah took Uzziah, who was sixteen years old, and made him king in the room of his father Amaziah. He built Eloth, and restored it to Judah, after that the king slept with his fathers. Sixteen years old was Uzziah when he began to reign, and he reigned fifty and two years in Jerusalem. His mother's name also was Jecoliah of Jerusalem. And he did that which was right in the sight of the LORD, according to all that his father Amaziah did. And he sought God in the days of Zechariah, who had understanding in the visions of God: and as long as he sought the LORD, God made him to prosper.

—II Chronicles 26:1–5 (II Kings 14:21, 22; 15:1–4).

Uzziah Destroys the Cities of the Philistines

And he went forth and warred against the Philistines, and brake down the wall of Gath, and the wall of Jabneh, and the wall of Ashdod, and built cities about Ashdod, and among the Philistines. And God helped him against the Philistines, and against the Arabians that dwelt in Gur-baal, and the Mehunims. And the Ammonites gave gifts to Uzziah: and his name spread abroad even to the entering in of Egypt; for he strengthened himself exceedingly. —II Chronicles 26:6–8.

Uzziah Builds Towers and Wells. He Is a Man of Peace and Loves Farming

Moreover Uzziah built towers in Jerusalem at the corner gate, and at the valley gate, and at the turning of the wall, and fortified them. Also he built towers in the desert, and digged many wells: for he had much cattle, both in the low country, and in the plains: husbandmen also, and vine dressers in the mountains, and in Carmel: for he loved husbandry. —II Chronicles 26:9. 10.

He Is also a Man of War and Invents Instruments of War

Moreover Uzziah had an host of fighting men, that went out to war by bands, according to the number of their account by the hand of Jeiel, the scribe, and Maaseiah, the ruler, under the hand of Hananiah, one of the king's captains. The whole number of the chief of the fathers of the mighty men of valour were two thousand and six hundred.

And under their hand was an army, three hundred thousand and seven thousand and five hundred, that made war with mighty power, to help the king against the enemy. And Uzziah prepared for them throughout all

the host shields, and spears, and helmets, and habergeons, and bows, and slings to cast stones. And he made in Jerusalem engines, invented by cunning men, to be on the towers and upon the bulwarks, to shoot arrows and great stones withal. And his name spread far abroad; for he was marvellously helped, till he was strong.

—II Chronicles 26:11–15.

Conflict with the Priests. The King Becomes a Leper

But when he was strong, his heart was lifted up to his destruction: for he transgressed against the Lord his God, and went into the temple of the Lord to burn incense upon the altar of incense. And Azariah, the priest, went in after him, and with him fourscore priests of the Lord, that were valiant men: and they withstood Uzziah, the king, and said unto him, "It appertaineth not unto thee, Uzziah, to burn incense unto the Lord, but to the priests, the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary; for thou hast trespassed; neither shall it be for thine honour from the Lord God."

Then Uzziah was wroth, and had a censer in his hand to burn incense: and while he was wroth with the priests, the leprosy even rose up in his forehead before the priests in the house of the Lord, from beside the incense altar. And Azariah, the chief priest, and all the priests, looked upon him, and, behold, he was leprous in his forehead, and they thrust him out from thence; yea, himself hasted also to go out, because the Lord had smitten him. And Uzziah, the king, was a leper unto the day of his death, and dwelt in a several house, being a leper; for he was cut off from the house of the Lord: and Jotham, his son, was over the king's house, judging the people of the land.

Now the rest of the acts of Uzziah, first and last, did Isaiah, the prophet, the son of Amoz, write. So Uzziah slept with his fathers, and they buried him with his fathers in the field of the burial which belonged to the kings; for they said, "He is a leper": and Jotham, his son, reigned in his stead. —II Chronicles 26:16–23 (II Kings 15:5–7).

Jotham

The reign of Jotham, briefly noted in both Kings and Chronicles, was not marked by any significant event. He seems to have been a good king, a builder; and the nation was fairly prosperous. He was regent during Uzziah's incapacity, and ruled later in his own right. In his time, the great prophets began to speak. Their work was, however, really of less value for their own time than for the long future. They loved their land and agonized over it, and tried to redeem it. They could not save it, but God used them as spokesmen for that future which they only dimly saw. They lived not for Judah and Israel, but for the world.

JOTHAM was twenty and five years old when he began to reign, and he reigned sixteen years in Jerusalem. His mother's name also was Jerushah, the daughter of Zadok. And he did that which was right in the sight of the LORD, according to all that his father, Uzziah, did: howbeit he entered not into the temple of the LORD. And the people did yet corruptly. He built the high gate of the house of the LORD, and on the wall of Ophel he built much. Moreover he built cities in the mountains of Judah, and in the forests he built castles and towers.

He fought also with the king of the Ammonites, and prevailed against them. And the children of Ammon gave him the same year an hundred talents of silver, and ten thousand measures of wheat, and ten thousand of barley. So much did the children of Ammon pay unto him, both the second year, and the third. So Jotham became mighty, because he prepared his ways before the LORD his God.

Now the rest of the acts of Jotham, and all his wars, and his ways, lo, they are written in the book of the kings of Israel and Judah. He was five and twenty years old when he began to reign, and reigned sixteen years in Jerusalem.

And Jotham slept with his fathers, and they buried him in the city of David: and Ahaz, his son, reigned in his stead. —II Chronicles 27 (II Kings 15:32–38).

Ahaz

Ahaz, the son of Jotham, was a particularly bad king of a race of kings not noted for their virtue. The sky was growing dark with the clouds of coming doom, but Ahaz went back to the old tiresome foolishness of his fathers, and practised the revolting worship of Moloch, sacrificing his own children to the flaming god. He not only worshiped all the old gods, but he worshiped also the gods of Damascus, and set up an entirely new type of altar. The people slavishly followed him, burning their children to Moloch, and worshiping at all the new altars.

At a time when self-denial and patriotism and high ideals were sorely needed, the nation was devoting itself to new fashions in religion. It was this wild fanaticism, this orgy of religion, which called out the splendid language of Micah, "Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul? He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

How "He Did not that Which Was Right" and What Came of it

AHAZ was twenty years old when he began to reign, and he reigned sixteen years in Jerusalem: but he did not that which was right in the sight of the LORD, like David, his father: for he walked in the ways of the kings of Israel, and made also molten images for Baalim.

THE KING BURNS HIS OWN CHILDREN IN THE FIRE

Moreover he burnt incense in the valley of the son of Hinnom, and burnt his children in the fire, after the abominations of the heathen whom the LORD had cast

out before the children of Israel. He sacrificed also and burnt incense in the high places, and on the hills, and under every green tree.

DISASTERS TO JUDAH

Wherefore the LORD his God delivered him into the hand of the king of Syria; and they smote him, and carried away a great multitude of them captives, and brought them to Damascus. And he was also delivered into the hand of the king of Israel, who smote him with a great slaughter.

For Pekah, the son of Remaliah, slew in Judah an hundred and twenty thousand in one day, which were all valiant men; because they had forsaken the LORD God of their fathers. And Zichri, a mighty man of Ephraim, slew Maaseiah, the king's son, and Azrikam, the governor of the house, and Elkanah, that was next to the king. And the children of Israel carried away captive of their brethren two hundred thousand, women, sons, and daughters, and took also away much spoil from them, and brought the spoil to Samaria.

— II Chronicles 28:1–8 (II Kings 16:1–6).

ODED REBUKES THE PEOPLE OF SAMARIA FOR ENSLAVING THEIR BRETHREN OF THE SOUTH

But a prophet of the LORD was there, whose name was Oded: and he went out before the host that came to Samaria, and said unto them, "Behold, because the LORD God of your fathers was wroth with Judah, he hath delivered them into your hand, and ye have slain them in a rage that reacheth up unto heaven. And now ye purpose to keep under the children of Judah and Jerusalem for bondmen and bondwomen unto you: but are there not with you, even with you, sins against the LORD your God?

Now hear me therefore, and deliver the captives again, which ye have taken captive of your brethren: for the fierce wrath of the LORD is upon you."

Then certain of the heads of the children of Ephraim, Azariah, the son of Johanan, Berechiah, the son of Meshillemoth, and Jehizkiah, the son of Shallum, and Amasa, the son of Hadlai, stood up against them that came from the war, and said unto them, "Ye shall not bring in the captives hither: for whereas we have offended against the LORD already, ye intend to add more to our sins and to our trespass: for our trespass is great, and there is fierce wrath against Israel."

THE GOOD SAMARITANS OF THE OLD TESTAMENT

So the armed men left the captives and the spoil before the princes and all the congregation. And the men which were expressed by name rose up, and took the captives, and with the spoil clothed all that were naked among them, and arrayed them, and shod them, and gave them to eat and to drink and anointed them, and carried all the feeble of them upon asses, and brought them to Jericho, the city of palm-trees, to their brethren: then they returned to Samaria. — II Chronicles 28:9–15.

AHAZ SEEKS HELP FROM ASSYRIA

At that time did King Ahaz send unto the kings of Assyria to help him. For again the Edomites had come and smitten Judah, and carried away captives. The Philistines also had invaded the cities of the low country, and of the south of Judah, and had taken Beth-shemesh, and Ajalon, and Gederoth, and Shocho with the villages thereof, and Timnah with the villages thereof, Gimzo also and the villages thereof: and they dwelt there. For the LORD brought Judah low because of Ahaz, King

of Israel; for he made Judah naked, and transgressed sore against the LORD. And Tilgath-pilneser, King of Assyria, came unto him, and distressed him, but strengthened him not. For Ahaz took away a portion out of the house of the LORD, and out of the house of the king, and of the princes, and gave it unto the king of Assyria: but he helped him not.

And in the time of his distress did he trespass yet more against the LORD: this is that King Ahaz. For he sacrificed unto the gods of Damascus, which smote him: and he said, "Because the gods of the kings of Syria help them, therefore will I sacrifice to them, that they may help me." But they were the ruin of him, and of all Israel.

—II Chronicles 28:16–23 (II Kings 16:7).

THE DOORS OF THE HOUSE OF THE LORD ARE CLOSED

And Ahaz gathered together the vessels of the house of God, and cut in pieces the vessels of the house of God, and shut up the doors of the house of the LORD, and he made him altars in every corner of Jerusalem. And in every several city of Judah he made high places to burn incense unto other gods, and provoked to anger the LORD God of his fathers.

Now the rest of his acts and of all his ways, first and last, behold, they are written in the book of the kings of Judah and Israel. And Ahaz slept with his fathers, and they buried him in the city, even in Jerusalem: but they brought him not into the sepulchers of the kings of Israel: and Hezekiah, his son, reigned in his stead.

—II Chronicles 28:24–27 (II Kings 16:8–20).

Hezekiah

Hezekiah was regarded, in after days, as the best of all the kings of the troubled State of Judah. During his reign, appalling dangers threatened the state. It was like a boat tossed upon tempestuous seas. The little kingdom had been reasonably secure during centuries of comparative isolation. Now great nations had risen to power. "The earth was full of anger." "The nations in their harness" came up against the two little kingdoms of Israel and Judah, and threatened destruction. In this crisis it was fortunate that a great king sat on the throne of Judah and that Israel's greatest of prophets, statesman as well as prophet, walked the streets of Jerusalem and ceased not to labor for the welfare of the nation. It was through the efforts of Isaiah that Judah was saved for a hundred years after Israel had been swept away by the waves of invasion.

Hezekiah was a great reformer. He attacked the old pagan forms of worship, and overthrew many of them. His courage is shown in the destruction of an ancient brazen image of a serpent, believed by the people to have been the very image made by Moses in the wilderness. All this was a help during those days of anxiety and doubt.

The course of political events was this: Merodach-baladan had freed Babylon from Assyria and had found his resources strained to meet the continual warfare with Assyria. He tried to make a league of the smaller nations to help him against his foe, and sent an embassy to Hezekiah to enlist his support. Hezekiah was inclined to enter the alliance, but Isaiah bitterly denounced the proposed treaty, and succeeded in keeping the king from openly rendering assistance. Merodach was driven from his throne and Judah was safe for a time. But not for long! A new king, Sennacherib, came to the Assyrian throne. The accession of a new king was always the signal for revolt. Merodach-baladan returned to head the uprising. This time Hezekiah did not take Isaiah's advice. He joined the revolt of the smaller states, trusting in the help of Egypt, which never came. Sennacherib came down, conquering all before him. The old Philistine towns fell. Hezekiah was shut up "like a caged bird within his city."

BAKED CLAY CYLINDER OF SENNACHERIB, KING OF ASSYRIA FROM 705–681 B.C.

By courtesy of the British Museum

The text refers to eight campaigns, and describes the conquest of the Babylonians, Medes, Kassits, and Elamites, and the siege of Jerusalem, which took place in Sennacherib's third campaign. The Assyrians took Jerusalem and forty-six of Hezekiah's strong cities, and captured 200,150 prisoners. Hezekiah was shut up "like a caged bird," and sent his messenger to Nineveh with 30 talents of gold and 800 talents of silver, "precious stones, beds of Ivory . . . a heavy treasure." His own daughters were taken to Nineveh as captives.

Hezekiah submitted. To pay the huge tribute the gold was stripped even from the very doors of the temple. Jerusalem for the moment rejoiced, but Sennacherib, on his way to Egypt, thinking it dangerous to leave so strong a city in his rear, sent back a small army to demand unconditional surrender. All Palestine except Jerusalem had fallen. In this terrible crisis, the sublime courage of Isaiah saved the day. Hezekiah stood firm. "The king of Assyria," said Isaiah, "shall not come unto this city, nor shoot an arrow there, neither shall he come before it with shield, nor cast a bank against it." The prophecy was fulfilled. A pestilence seized the Assyrian army, and the great conqueror, Sennacherib, never invaded Palestine again.

Sennacherib's Own Account of the Campaign in Judah

"But Hezekiah of Judah, who had not submitted to my yoke, I besieged forty-six of his strong cities, fortresses, and small cities of their environs without number, (and) by casting down their walls (?) . . . I took them. 200,150 men, young (and) old, male and female, horses, mules, asses, camels, oxen and sheep without number I brought out from them,

I counted them as spoil. Himself I shut up like a caged bird in Jerusalem his royal city; the walls I fortified against him (and) whosoever came out of the gates of the city I turned back. His cities, which I had plundered, I divided from his land and gave them to Mitinti, King of Ashdod, to Padi, King of Ekron, and to Tsilbal, King of Gaza, and (thus) diminished his territory. To the former tribute, paid yearly, I added the tribute of alliance of my lordship and laid that upon him, Hezekiah himself was overwhelmed by the fear of the brightness of my lordship; the Arabians and his other faithful warriors whom as a defence for Jerusalem his royal city he had brought in, fell into fear. With 30 talents of gold (and) 800 talents of silver, precious stones . . . beds of ivory, a throne of ivory, an elephant's skin, ivory . . . a heavy treasure, and his daughters, his women of the palace, his young men and young women, to Nineveh, the city of my lordship, I caused to be brought after me, and he sent his ambassadors to give tribute and to pay homage." —*From a cylinder discovered in Nineveh, 1830.*

HEZEKIAH began to reign when he was five and twenty years old, and he reigned nine and twenty years in Jerusalem. And his mother's name was Abijah, the daughter of Zechariah. And he did that which was right in the sight of the LORD, according to all that David, his father, had done. —II Chronicles 29:1, 2 (II Kings 18:1–8).

HEZEKIAH CLEANS THE HOUSE OF THE LORD

He in the first year of his reign, in the first month, opened the doors of the house of the LORD, and repaired them. And he brought in the priests and the Levites, and gathered them together into the east street, and said unto them, "Hear me, ye Levites, sanctify now yourselves, and sanctify the house of the LORD God of your fathers, and carry forth the filthiness out of the holy place. For our fathers have trespassed, and done that which was evil in the eyes of the LORD our God, and

have forsaken him, and have turned away their faces from the habitation of the LORD, and turned their backs. Also they have shut up the doors of the porch, and put out the lamps, and have not burned incense nor offered burnt offerings in the holy place unto the God of Israel. Wherefore the wrath of the LORD was upon Judah and Jerusalem, and he hath delivered them to trouble, to astonishment, and to hissing, as ye see with your eyes. For, lo, our fathers have fallen by the sword, and our sons and our daughters and our wives are in captivity for this. Now it is in mine heart to make a covenant with the LORD God of Israel, that his fierce wrath may turn away from us. My sons, be not now negligent: for the LORD hath chosen you to stand before him, to serve him, and that ye should minister unto him, and burn incense." —II Chronicles 29:3–11.

THE TEMPLE IS RE-DEDICATED WITH SACRIFICE

Then Hezekiah, the king, rose early, and gathered the rulers of the city, and went up to the house of the LORD. And they brought seven bullocks, and seven rams, and seven lambs, and seven he goats, for a sin offering for the kingdom, and for the sanctuary, and for Judah. And he commanded the priests, the sons of Aaron, to offer them on the altar of the LORD. So they killed the bullocks, and the priests received the blood, and sprinkled it on the altar: likewise, when they had killed the rams, they sprinkled the blood upon the altar: they killed also the lambs, and they sprinkled the blood upon the altar. And they brought forth the he goats for the sin offering before the king and the congregation; and they laid their hands upon them: and the priests killed them, and they made reconciliation with their blood upon the altar, to make an atonement for all Israel: for

the king commanded that the burnt offering and the sin offering should be made for all Israel.

And he set the Levites in the house of the LORD with cymbals, with psalteries, and with harps, according to the commandment of David, and of Gad, the king's seer, and Nathan, the prophet: for so was the commandment of the LORD by his prophets. And the Levites stood with the instruments of David, and the priests with the trumpets. And Hezekiah commanded to offer the burnt offering upon the altar. And when the burnt offering began, the song of the LORD began also with the trumpets, and with the instruments ordained by David, King of Israel. And all the congregation worshiped, and the singers sang, and the trumpeters sounded: and all this continued until the burnt offering was finished. And when they had made an end of offering, the king and all that were present with him bowed themselves, and worshiped. Moreover Hezekiah, the king, and the princes commanded the Levites to sing praise unto the LORD with the words of David, and of Asaph, the seer. And they sang praises with gladness, and they bowed their heads and worshiped.

Then Hezekiah answered and said, "Now ye have consecrated yourselves unto the LORD, come near and bring sacrifices and thank offerings into the house of the LORD."

And the congregation brought in sacrifices and thank offerings; and as many as were of a free heart, burnt offerings. And the number of the burnt offerings, which the congregation brought, was threescore and ten bullocks, an hundred rams, and two hundred lambs: all these were for a burnt offering to the LORD. And the consecrated things were six hundred oxen and three

thousand sheep. But the priests were too few, so that they could not flay all the burnt offerings: wherefore their brethren, the Levites, did help them, till the work was ended, and until the other priests had sanctified themselves: for the Levites were more upright in heart to sanctify themselves than the priests. And also the burnt offerings were in abundance, with the fat of the peace offerings, and the drink offerings for every burnt offering. So the service of the house of the LORD was set in order. And Hezekiah rejoiced, and all the people, that God had prepared the people: for the thing was done suddenly.

—II Chronicles 29:20–36.

THE REFORMS OF HEZEKIAH

And Hezekiah sent to all Israel and Judah, and wrote letters also to Ephraim and Manasseh, that they should come to the house of the LORD at Jerusalem, to keep the passover unto the LORD God of Israel. For the king had taken counsel, and his princes, and all the congregation in Jerusalem, to keep the passover in the second month. For they could not keep it at that time, because the priests had not sanctified themselves sufficiently, neither had the people gathered themselves together to Jerusalem. And the thing pleased the king and all the congregation. So they established a decree to make proclamation throughout all Israel, from Beer-sheba even to Dan, that they should come to keep the passover unto the LORD God of Israel at Jerusalem: for they had not done it of a long time in such sort as it was written.

THE CALL TO KEEP THE PASSOVER

So the posts went with the letters from the king and his princes throughout all Israel and Judah, and

according to the commandment of the king, saying, "Ye children of Israel, turn again unto the LORD God of Abraham, Isaac, and Israel, and he will return to the remnant of you, that are escaped out of the hand of the kings of Assyria. And be not ye like your fathers, and like your brethren, which trespassed against the LORD God of their fathers, who therefore gave them up to desolation, as ye see. Now be ye not stiffnecked, as your fathers were, but yield yourselves unto the LORD, and enter into his sanctuary, which he hath sanctified for ever: and serve the LORD your God, that the fierceness of his wrath may turn away from you. For if ye turn again unto the LORD, your brethren and your children shall find compassion before them that lead them captive, so that they shall come again into this land: for the LORD your God is gracious and merciful, and will not turn away his face from you, if ye return unto him."

So the posts passed from city to city through the country of Ephraim and Manasseh even unto Zebulun: but they laughed them to scorn, and mocked them. Nevertheless divers of Asher and Manasseh and of Zebulun humbled themselves, and came to Jerusalem. Also in Judah the hand of God was to give them one heart to do the commandment of the king and of the princes, by the word of the LORD.

THE PASSOVER FEAST

And there assembled at Jerusalem much people to keep the feast of unleavened bread in the second month, a very great congregation. And they arose and took away the altars that were in Jerusalem, and all the altars for incense took they away, and cast them into the brook Kidron. Then they killed the passover on the

BAS-RELIEF OF TIGLATH-PILESER III

By courtesy of the British Museum

This bas-relief is one of a series which was made to commemorate the expeditions of Tiglath-pileser III, the "Pul" of the Bible. It represents the evacuation of a conquered city and the carrying-away of the spoils.

fourteenth day of the second month: and the priests and the Levites were ashamed, and sanctified themselves, and brought in the burnt offerings into the house of the LORD. And they stood in their place after their manner, according to the law of Moses, the man of God: the priests sprinkled the blood, which they received of the hand of the Levites. For there were many in the congregation that were not sanctified: therefore the Levites had the charge of the killing of the passovers for every one that was not clean, to sanctify them unto the LORD.

For a multitude of the people, even many of Ephraim, and Manasseh, Issachar, and Zebulun, had not cleansed themselves, yet did they eat the passover otherwise than it was written. But Hezekiah prayed for them, saying, "The good LORD pardon every one that prepareth his heart to seek God, the LORD God of his fathers, though he be not cleansed according to the purification of the sanctuary."

And the LORD hearkened to Hezekiah, and healed the people. And the children of Israel that were present at Jerusalem kept the feast of unleavened bread seven days with great gladness: and the Levites and the priests praised the LORD day by day, singing with loud instruments unto the LORD. And Hezekiah spake comfortably unto all the Levites that taught the good knowledge of the LORD: and they did eat throughout the feast seven days, offering peace offerings, and making confession to the LORD God of their fathers.

And the whole assembly took counsel to keep other seven days: and they kept other seven days with gladness. For Hezekiah, King of Judah, did give to the congregation a thousand bullocks and seven thousand sheep; and the princes gave to the congregation a thousand bullocks and ten thousand sheep: and a great number of priests sanctified themselves. And all the congregation of Judah, with the priests and the Levites, and all the congregation that came out of Israel, and the strangers that came out of the land of Israel, and that dwelt in Judah, rejoiced. So there was great joy in Jerusalem: for since the time of Solomon, the son of David, King of Israel, there was not the like in Jerusalem.

Then the priests, the Levites, arose and blessed the people: and their voice was heard, and their prayer came up to his holy dwelling place, even unto heaven.

—II Chronicles 30.

THE GROVES, THE ALTARS, AND THE HIGH PLACES ARE DESTROYED

Now when all this was finished, all Israel that were present went out to the cities of Judah, and brake the images in pieces, and cut down the groves, and threw down the high places and the altars out of all Judah and Benjamin, in Ephraim also and Manasseh, until they had

utterly destroyed them all. Then all the children of Israel returned, every man to his possession, into their own cities.

And Hezekiah appointed the courses of the priests and the Levites after their courses, every man according to his service, the priests and Levites for burnt offerings and for peace offerings, to minister, and to give thanks, and to praise in the gates of the tents of the LORD. He appointed also the king's portion of his substance for the burnt offerings, to wit, for the morning and evening burnt offerings, and the burnt offerings for the Sabbaths, and for the new moons, and for the set feasts, as it is written in the law of the LORD. Moreover he commanded the people that dwelt in Jerusalem to give the portion of the priests and the Levites, that they might be encouraged in the law of the LORD.

THE TITHES ARE BROUGHT

And as soon as the commandment came abroad, the children of Israel brought in abundance the first-fruits of corn, wine, and oil, and honey, and of all the increase of the field; and the tithe of all things brought they in abundantly.

And concerning the children of Israel and Judah, that dwelt in the cities of Judah, they also brought in the tithe of oxen and sheep, and the tithe of holy things which were consecrated unto the LORD their God, and laid them by heaps. In the third month they began to lay the foundation of the heaps, and finished them in the seventh month. And when Hezekiah and the princes came and saw the heaps, they blessed the LORD, and his people Israel. Then Hezekiah questioned with the priests and the Levites concerning the heaps.

And Azariah, the chief priest of the house of Zadok, answered him, and said, "Since the people began to bring the offerings into the house of the LORD, we have had enough to eat, and have left plenty: for the LORD hath blessed his people; and that which is left is this great store." —II Chronicles 31:1–10.

How Hezekiah Did Every Good Thing "with All His Heart and Prospered"

And thus did Hezekiah throughout all Judah, and wrought that which was good and right and truth before the LORD his God. And in every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did it with all his heart, and prospered. —II Chronicles 31:20, 21.

The Sore Illness of Hezekiah

In those days was Hezekiah sick unto death. And the prophet Isaiah, the son of Amoz, came to him, and said unto him, "Thus saith the LORD, 'Set thine house in order; for thou shalt die, and not live.'" Then he turned his face to the wall, and prayed unto the LORD, saying, "I beseech thee, O LORD, remember now how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight."

And Hezekiah wept sore. And it came to pass, afore Isaiah was gone out into the middle court, that the word of the LORD came to him, saying, "Turn again, and tell Hezekiah, the captain of my people, 'Thus saith the LORD, the God of David, thy father; "I have heard thy prayer, I have seen thy tears: behold, I will heal thee: on the third day thou shalt go up unto the house of the LORD. And I will add unto thy days fifteen years; and I will deliver thee and this city out of the hand

of the king of Assyria; and I will defend this city for mine own sake, and for my servant David's sake.'"'

And Isaiah said, "Take a lump of figs." And they took and laid it on the boil, and he recovered.

THE SIGN OF THE SHADOW ON THE DIAL

And Hezekiah said unto Isaiah, "What shall be the sign that the LORD will heal me, and that I shall go up into the house of the LORD the third day?"

And Isaiah said, "This sign shalt thou have of the LORD, that the LORD will do the thing that he hath spoken: shall the shadow go forward ten degrees, or go back ten degrees?"

And Hezekiah answered, "It is a light thing for the shadow to go down ten degrees: nay, but let the shadow return backward ten degrees."

And Isaiah, the prophet, cried unto the LORD: and he brought the shadow ten degrees backward, by which it had gone down in the dial of Ahaz.

— II Kings 20:1–11 (II Chronicles 32:24–26); (Isaiah 38).

THE SIMPLE-HEARTED KING SHOWS THE MEN OF BABYLON ALL HIS TREASURES

At that time Berodach-baladan, the son of Baladan, King of Babylon, sent letters and a present unto Hezekiah: for he had heard that Hezekiah had been sick. And Hezekiah hearkened unto them, and shewed them all the house of his precious things, the silver, and the gold, and the spices, and the precious ointment, and all the house of his armour, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah shewed them not.

Then came Isaiah, the prophet, unto King Hezekiah, and said unto him, "What said these men? And from whence came they unto thee?"

HEZEKIAH'S POOL

Photograph by W. A. Pottenger expressly for The Book of Life

This is sometimes called the Patriarch's Pool. It is an artificial reservoir, the building of which is ascribed to King Hezekiah. In summer time, it is usually dry.

And Hezekiah said, "They are come from a far country, even from Babylon."

And he said, "What have they seen in thine house?"

And Hezekiah answered, "All the things that are in mine house have they seen: there is nothing among my treasures that I have not showed them."

And Isaiah said unto Hezekiah, "Hear the word of the LORD. 'Behold, the days come, that all that is in thine house, and that which thy fathers have laid up in store unto this day, shall be carried into Babylon: nothing shall be left,' saith the LORD. 'And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon.'"

Then said Hezekiah unto Isaiah, "Good is the word of the LORD which thou hast spoken."

And he said, "Is it not good, if peace and truth be in my days?" —II Kings 20:12–19 (Isaiah 39).

The Invasion of Sennacherib

SENNACHERIB COMES UP AGAINST JERUSALEM AND IMPOSES A HEAVY TRIBUTE

Now in the fourteenth year of King Hezekiah did Sennacherib, King of Assyria, come up against all the fenced cities of Judah, and took them. And Hezekiah, King of Judah, sent to the king of Assyria to Lachish, saying, "I have offended; return from me: that which thou puttest on me will I bear."

And the king of Assyria appointed unto Hezekiah, King of Judah, three hundred talents of silver and thirty talents of gold. And Hezekiah gave him all the silver that was found in the house of the Lord, and in the treasures of the king's house. At that time did Hezekiah cut off the gold from the doors of the temple of the Lord, and from the pillars which Hezekiah, King of Judah, had overlaid, and gave it to the king of Assyria.

RAB-SHAKEH DEMANDS THE SURRENDER OF JERUSALEM

And the king of Assyria sent Tartan and Rabsaris and Rab-shakeh from Lachish to King Hezekiah with a great host against Jerusalem. And they went up and came to Jerusalem. And when they were come up, they came and stood by the conduit of the upper pool, which is in the highway of the fuller's field. And when they had called to the king, there came out to them Eliakim, the son of Hilkiah, which was over the household, and Shebna, the scribe, and Joah, the son of Asaph, the recorder.

And Rab-shakeh said unto them, "Speak ye now to Hezekiah, 'Thus saith the great king, the king of Assyria, "What confidence is this wherein thou trustest? Thou sayest, but they are but vain words, 'I have counsel

and strength for the war.' Now on whom dost thou trust, that thou rebellest against me? Now, behold, thou trustest upon the staff of this bruised reed, even upon Egypt, on which if a man lean, it will go into his hand, and pierce it: so is Pharaoh, King of Egypt, unto all that trust on him. But if ye say unto me, 'We trust in the LORD our God': is not that he, whose high places and whose altars Hezekiah hath taken away, and hath said to Judah and Jerusalem, 'Ye shall worship before this altar in Jerusalem?'"'

"Now therefore, I pray thee, give pledges to my lord, the king of Assyria, and I will deliver thee two thousand horses, if thou be able on thy part to set riders upon them. How then wilt thou turn away the face of one captain of the least of my master's servants, and put thy trust on Egypt for chariots and for horsemen? Am I now come up without the LORD against this place to destroy it? The LORD said to me, 'Go up against this land, and destroy it.'"

Then said Eliakim, the son of Hilkiah, and Shebna, and Joah, unto Rab-shakeh, "Speak, I pray thee, to thy servants in the Syrian language; for we understand it: and talk not with us in the Jews' language in the ears of the people that are on the wall."

But Rab-shakeh said unto them, "Hath my master sent me to thy master, and to thee, to speak these words? Hath he not sent me to the men which sit on the wall?"

Then Rab-shakeh stood and cried with a loud voice in the Jews' language, and spake, saying, "Hear the word of the great king, the king of Assyria: thus saith the king, 'Let not Hezekiah deceive you: for he shall not be able to deliver you out of his hand: neither let Hezekiah make you trust in the LORD, saying, "The

LORD will surely deliver us, and this city shall not be delivered into the hand of the king of Assyria."'

"Hearken not to Hezekiah: for thus saith the king of Assyria, 'Make an agreement with me by a present, and come out to me, and then eat ye every man of his own vine, and every one of his fig-tree, and drink ye every one the waters of his cistern: until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards, a land of oil olive and of honey, that ye may live, and not die: and hearken not unto Hezekiah, when he persuadeth you, saying, "The LORD will deliver us."'

"Hath any of the gods of the nations delivered at all his land out of the hand of the king of Assyria? Where are the gods of Hamath, and of Arpad? Where are the gods of Sepharvaim, Hena, and Ivah? Have they delivered Samaria out of mine hand? Who are they among all the gods of the countries, that have delivered their country out of mine hand, that the LORD should deliver Jerusalem out of mine hand?"

But the people held their peace, and answered him not a word: for the king's commandment was, saying, "Answer him not." Then came Eliakim, the son of Hilkiah, which was over the household, and Shebna, the scribe, and Joah, the son of Asaph, the recorder, to Hezekiah with their clothes rent, and told him the words of Rab-shakeh.

—II Kings 18:13–37. (Isaiah 36; II Chronicles 32:1–15).

HEZEKIAH IS AFRAID

And it came to pass, when King Hezekiah heard it, that he rent his clothes, and covered himself with sackcloth, and went into the house of the LORD. And he sent Eliakim, which was over the household, and Shebna, the scribe, and the elders of the priests, covered with

sackcloth, to Isaiah, the prophet, the son of Amoz. And they said unto him, "Thus saith Hezekiah, 'This day is a day of trouble, and of rebuke, and blasphemy: for the children are come to the birth, and there is not strength to bring forth. It may be the LORD thy God will hear all the words of Rab-shakeh, whom the king of Assyria, his master, hath sent to reproach the living God; and will reprove the words which the LORD thy God hath heard: wherefore lift up thy prayer for the remnant that are left.'" So the servants of King Hezekiah came to Isaiah.

ISAIAH PREDICTS THE DEFEAT OF ASSYRIA

And Isaiah said unto them, "Thus shall ye say to your master, 'Thus saith the LORD, "Be not afraid of the words which thou hast heard, with which the servants of the king of Assyria have blasphemed me. Behold, I will send a blast upon him, and he shall hear a rumour, and shall return to his own land; and I will cause him to fall by the sword in his own land."'"

THE KING OF ASSYRIA THREATENS JUDAH WITH THE FATE OF OTHER VICTIM-NATIONS

So Rab-shakeh returned, and found the king of Assyria warring against Libnah: for he had heard that he was departed from Lachish. And when he heard say of Tirhakah, King of Ethiopia, "Behold, he is come out to fight against thee": he sent messengers again unto Hezekiah, saying, "Thus shall ye speak to Hezekiah, King of Judah, saying, 'Let not thy God in whom thou trustest deceive thee, saying, "Jerusalem shall not be delivered into the hand of the king of Assyria." Behold, thou hast heard what the kings of Assyria have done to all lands, by destroying them utterly: and shalt

thou be delivered? Have the gods of the nations delivered them which my fathers have destroyed; as Gozan, and Haran, and Rezeph, and the children of Eden which were in Thelasar? Where is the king of Hamath, and the king of Arpad, and the king of the city of Sepharvaim, of Hena, and Ivah?'"

THE PRAYER OF HEZEKIAH

And Hezekiah received the letter of the hand of the messengers, and read it: and Hezekiah went up into the house of the LORD, and spread it before the LORD.

And Hezekiah prayed before the LORD, and said, "O LORD God of Israel, which dwellest between the cherubim, thou art the God, even thou alone, of all the kingdoms of the earth; thou hast made heaven and earth. LORD, bow down thine ear, and hear: open, LORD, thine eyes, and see: and hear the words of Sennacherib, which hath sent him to reproach the living God. Of a truth, LORD, the kings of Assyria have destroyed the nations and their lands, and have cast their gods into the fire: for they were no gods, but the work of men's hands, wood and stone: therefore they have destroyed them. Now therefore, O LORD our God, I beseech thee, save thou us out of his hand, that all the kingdoms of the earth may know that thou art the LORD God, even thou only."

THE WORD OF THE LORD, "THE CITY SHALL NOT BE DESTROYED"

Then Isaiah, the son of Amoz, sent to Hezekiah, saying, "Thus saith the LORD God of Israel, 'That which thou hast prayed to me against Sennacherib, King of Assyria, I have heard.' This is the word that the LORD hath spoken concerning him: 'The virgin, the daughter

of Zion, hath despised thee, and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee. Whom hast thou reproached and blasphemed? And against whom hast thou exalted thy voice, and lifted up thine eyes on high? Even against the Holy One of Israel.

"'By thy messengers thou hast reproached the Lord, and hast said, "With the multitude of my chariots I am come up to the height of the mountains, to the sides of Lebanon, and will cut down the tall cedar-trees thereof, and the choice fir-trees thereof: and I will enter into the lodgings of his borders, and into the forest of his Carmel."

"'I have digged and drunk strange waters, and with the sole of my feet have I dried up all the rivers of besieged places. Hast thou not heard long ago how I have done it, and of ancient times that I have formed it? Now have I brought it to pass, that thou shouldest be to lay waste fenced cities into ruinous heaps. Therefore their inhabitants were of small power, they were dismayed and confounded; they were as the grass of the field, and as the green herb, as the grass on the house tops, and as corn blasted before it be grown up. But I know thy abode, and thy going out, and thy coming in, and thy rage against me. Because thy rage against me and thy tumult is come up into mine ears, therefore I will put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest. And this shall be a sign unto thee, Ye shall eat this year such things as grow of themselves, and in the second year that which springeth of the same; and in the third year sow ye, and reap, and plant vineyards, and eat the fruits thereof. And the remnant that is escaped of the house of Judah shall yet again take root

downward, and bear fruit upward. For out of Jerusalem shall go forth a remnant, and they that escape out of Mount Zion: the zeal of the LORD of hosts shall do this.

"Therefore thus saith the LORD concerning the king of Assyria, 'He shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor cast a bank against it. By the way that he came, by the same shall he return, and shall not come into this city,' saith the LORD. 'For I will defend this city, to save it, for mine own sake, and for my servant David's sake.' "

THE ANGEL OF THE LORD SMITES THE ASSYRIAN CAMP

And it came to pass that night, that the angel of the LORD went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses. So Sennacherib, King of Assyria, departed, and went and returned, and dwelt at Nineveh. And it came to pass, as he was worshiping in the house of Nisroch, his god, that Adrammelech and Sharezer, his sons, smote him with the sword: and they escaped into the land of Armenia. And Esarhaddon, his son, reigned in his stead. —II Kings 19. (Isaiah 37; II Chronicles 32:16–24).

And the rest of the acts of Hezekiah, and all his might, and how he made a pool, and a conduit, and brought water into the city, are they not written in the book of the chronicles of the kings of Judah? And Hezekiah slept with his fathers: and Manasseh, his son, reigned in his stead. —II Kings 20:20, 21. (II Chronicles 32:32-33).

THE DESTRUCTION OF SENNACHERIB

The Assyrian came down like the wolf on the fold,
And his cohorts were gleaming in purple and gold;
And the sheen of their spears was like stars on the sea,
When the blue wave rolls nightly on deep Galilee.

Like the leaves of the forest when summer is green,
That host with their banners at sunset were seen;
Like the leaves of the forest when autumn hath blown,
That host on the morrow lay withered and strown.

For the Angel of Death spread his wings on the blast,
And breathed in the face of the foe as he passed;
And the eyes of the sleepers waxed deadly and chill,
And their hearts but once heaved, and forever grew still!

And there lay the steed with his nostrils all wide,
But through them there rolled not the breath of his pride:
And the foam of his gasping lay white on the turf,
And cold as the spray of the rock-beating surf.

And there lay the rider distorted and pale,
With the dew on his brow and the rust on his mail;
And the tents were all silent, the banners alone,
The lances unlifted, the trumpet unblown.

And the widows of Ashur are loud in their wail,
And the idols are broke in the temple of Baal;
And the might of the Gentile, unsmote by the sword,
Hath melted like snow in the glance of the Lord!

—*Lord Byron.*

Manasseh

For half a century Judah passed through a violent reaction against the worship of the God of the prophets and the fathers. The worshipers of Jehovah were actually, for the first time in Judah, subjected to a bloody persecution. The voices of the prophets were silenced. The tradition is that the aged Isaiah was sawn asunder by the brutal young king.

It must be remembered that Manasseh came to the throne when he was only twelve years old, and that he was surrounded, doubtless, by a strong reactionary company of nobles. The writer of Chronicles tells a most interesting story of the last days of Manasseh, which is not found at all in Kings. Another revolt against Assyria brought invasion and conquest with the deportation of the king. In exile he turned to Jehovah and made peace with the king of Assyria, and with God. He came back to his throne and spent his remaining days in trying to restore the religion he once destroyed. In the Apocrypha is found a beautiful prayer, said to have been uttered by Manasseh.

The Son Forsakes His Father's Ways

MANASSEH was twelve years old when he began to reign, and he reigned fifty and five years in Jerusalem: but did that which was evil in the sight of the LORD, like unto the abominations of the heathen, whom the LORD had cast out before the children of Israel. For he built again the high places which Hezekiah, his father, had broken down, and he reared up altars for Baalim, and made groves, and worshiped all the host of heaven, and served them. Also he built altars in the house of the LORD, whereof the LORD had said, "In Jerusalem shall my name be forever." And he built altars for all the host of heaven in the two courts of the house of the LORD. And he

caused his children to pass through the fire in the valley of the son of Hinnom: also he observed times, and used enchantments, and used witchcraft, and dealt with a familiar spirit, and with wizards: he wrought much evil in the sight of the LORD, to provoke him to anger.

MANASSEH SETS UP AN IDOL IN THE HOUSE OF GOD

And he set a carved image, the idol which he had made, in the house of God, of which God had said to David and to Solomon, his son, "In this house, and in Jerusalem, which I have chosen before all the tribes of Israel, will I put my name forever: neither will I any more remove the foot of Israel from out of the land which I have appointed for your fathers; so that they will take heed to do all that I have commanded them, according to the whole law and the statutes and the ordinances by the hand of Moses."

So Manasseh made Judah and the inhabitants of Jerusalem to err, and to do worse than the heathen, whom the LORD had destroyed before the children of Israel. And the LORD spake to Manasseh, and to his people: but they would not hearken.

MANASSEH IS CAPTURED BY ASSYRIAN FORCES

Wherefore the LORD brought upon them the captains of the host of the king of Assyria, which took Manasseh among the thorns, and bound him with fetters, and carried him to Babylon. And when he was in affliction, he besought the LORD his God, and humbled himself greatly before the God of his fathers, and prayed unto him: and he was intreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the LORD he was God. —II Kings 21:1–6; II Chronicles 33:7–13; (II Chronicles 33:1–6; II Kings 21:7–17).

The Repentance and the Good Works of the King

Now after this he built a wall without the city of David, on the west side of Gihon, in the valley, even to the entering in at the fish gate, and compassed about Ophel, and raised it up a very great height, and put captains of war in all the fenced cities of Judah. And he took away the strange gods, and the idol out of the house of the Lord, and all the altars that he had built in the mount of the house of the Lord, and in Jerusalem, and cast them out of the city. And he repaired the altar of the Lord, and sacrificed thereon peace offerings and thank offerings, and commanded Judah to serve the Lord God of Israel. Nevertheless the people did sacrifice still in the high places, yet unto the Lord their God only.

Now the rest of the acts of Manasseh, and his prayer unto his God, and the words of the seers that spake to him in the name of the Lord God of Israel, behold, they are written in the book of the kings of Israel. His prayer also, and how God was intreated of him, and all his sins, and his trespass, and the places wherein he built high places, and set up groves and graven images, before he was humbled: behold, they are written among the sayings of the seers. —II Chronicles 33:14–19.

The Prayer of Manasseh, King of Judah when he was holden captive in Babylon

"O Lord, Almighty God of our fathers, Abraham, Isaac, and Jacob, and of their righteous seed; who hast made heaven and earth, with all the ornament thereof; who hast bound the sea by the word of thy commandment; who hast shut up the deep, and sealed it by thy

terrible and glorious name; whom all men fear, and tremble before thy power; for the majesty of thy glory cannot be borne, and thine angry threatening toward sinners is importable; but thy merciful promise is unmeasurable and unsearchable; for thou art the most high LORD, of great compassion, long-suffering, very merciful, and repentest of the evils of men.

"Thou, O LORD, according to thy great goodness hast promised repentance and forgiveness to them that have sinned against thee: and of thine infinite mercies hast appointed repentance unto sinners, that they may be saved. Thou therefore, O LORD, that art the God of the just, hast not appointed repentance to the just, as to Abraham, and Isaac, and Jacob, which have not sinned against thee; but thou hast appointed repentance unto me that am a sinner: for I have sinned above the number of the sands of the sea.

"My transgressions, O LORD, are multiplied: my transgressions are multiplied, and I am not worthy to behold and see the height of heaven for the multitude of mine iniquities. I am bowed down with many iron bands, that I cannot lift up mine head, neither have any release: for I have provoked thy wrath, and done evil before thee: I did not thy will, neither kept I thy commandments: I have set up abominations, and have multiplied offences. Now therefore I bow the knee of mine heart, beseeching thee of grace. I have sinned, O LORD, I have sinned, and I acknowledge mine iniquities: wherefore, I humbly beseech thee, forgive me, O LORD, forgive me, and destroy me not with mine iniquities. Be not angry with me forever, by reserving evil for me; neither condemn me into the lower parts of the earth.

"For thou art the God, even the God of them that

repent; and in me thou wilt shew all thy goodness: for thou wilt save me, that am unworthy, according to thy great mercy. Therefore I will praise thee forever all the days of my life: for all the powers of the heavens do praise thee, and thine is the glory forever and ever. Amen." —The Apocrypha.

So Manasseh slept with his fathers, and they buried him in his own house: and Amon, his son, reigned in his stead. —II Chronicles 33:20 (II Kings 21:18).

Amon

The name of Amon gives proof of Manasseh's idolatry; it is the name of an Egyptian god. Only two years he reigned and then, when he was at the age of twenty-four, the palace servants murdered him.

AMON was twenty and two years old when he began to reign, and he reigned two years in Jerusalem. And his mother's name was Meshullemeth, the daughter of Haruz of Jotbah. And he did that which was evil in the sight of the LORD, as his father Manasseh did. And he walked in all the way that his father walked in, and served the idols that his father served, and worshiped them: and he forsook the LORD God of his fathers, and walked not in the way of the LORD.

And the servants of Amon conspired against him, and slew the king in his own house. And the people of the land slew all them that had conspired against King Amon; and the people of the land made Josiah, his son, king in his stead. Now the rest of the acts of Amon which he did, are they not written in the book of the chronicles of the kings of Judah? And he was buried in his sepulcher in the garden of Uzza: and Josiah, his son, reigned in his stead.

— II Kings 21:19–26 (II Chronicles 33:21–25).

Josiah

Again it was a boy king who reigned in Judah. Josiah was only eight years old when the murder of his father brought him to the throne. The tide had turned. The party of the prophets was again in power. All his life Josiah was as closely associated with this party as his grandfather had been with the party of reaction. At the age of twenty-six, he began repairs upon The Temple which had been long neglected. During this work a remarkable discovery was made. The laborers brought to light a roll containing the "Book of the Law," or Deuteronomy. This discovery made a profound sensation. The king read it to the people and issued a command that all the laws which it contained should be obeyed. Josiah carried on the reform in the most drastic way. Even the graves of idolaters were opened and the bones which they contained flung upon the heathen altars.

A sad fate befell Josiah. He rashly attempted to stop an Egyptian army on its way to fight Assyria. The Egyptian archers shot the king in his chariot and the last great king of Judah was brought back to Jerusalem to die. Great was the mourning; for in Josiah perished the glory of Judah's royal line forever.

JOSIAH was eight years old when he began to reign, and he reigned in Jerusalem one and thirty years.

— II Chronicles 34:1.

The Reforms of Josiah

And he did that which was right in the sight of the Lord, and walked in the ways of David, his father, and declined neither to the right hand, nor to the left.

For in the eighth year of his reign, while he was yet young, he began to seek after the God of David, his father: and in the twelfth year he began to purge Judah and Jerusalem from the high places, and the groves, and the carved images, and the molten images. And they

brake down the altars of Baalim in his presence; and the images, that were on high above them, he cut down; and the groves, and the carved images, and the molten images, he brake in pieces, and made dust of them, and strowed it upon the graves of them that had sacrificed unto them. And he burnt the bones of the priests upon their altars, and cleansed Judah and Jerusalem. And so did he in the cities of Manasseh, and Ephraim, and Simeon, even unto Naphtali, with their mattocks round about. And when he had broken down the altars and the groves, and had beaten the graven images into powder, and cut down all the idols throughout all the land of Israel, he returned to Jerusalem.

Now in the eighteenth year of his reign, when he had purged the land, and the house, he sent Shaphan, the son of Azaliah, and Maaseiah, the governor of the city, and Joah, the son of Joahaz, the recorder, to repair the house of the LORD his God. And when they came to Hilkiah, the high priest, they delivered the money that was brought into the house of God, which the Levites that kept the doors had gathered of the hand of Manasseh and Ephraim, and of all the remnant of Israel, and of all Judah and Benjamin; and they returned to Jerusalem. And they put it in the hand of the workmen that had the oversight of the house of the LORD, and they gave it to the workmen that wrought in the house of the LORD, to repair and amend the house: even to the artificers and builders gave they it, to buy hewn stone, and timber for couplings, and to floor the houses which the kings of Judah had destroyed. And the men did the work faithfully; and the overseers of them were Jahath and Obadiah, the Levites, of the sons of Merari; and Zechariah and Meshullam, of the sons of the Kohathites, to set it forward; and other of the

Levites, all that could skill of instruments of music. Also they were over the bearers of burdens, and were overseers of all that wrought the work in any manner of service: and of the Levites there were scribes, and officers, and porters. —II Chronicles 34:2–13 (II Kings 22:2–7).

The Discovery of the Book of the Law

And when they brought out the money that was brought into the house of the LORD, Hilkiah, the priest, found a book of the law of the LORD given by Moses. And Hilkiah answered and said to Shaphan, the scribe, "I have found the book of the law in the house of the LORD." And Hilkiah delivered the book to Shaphan.

And Shaphan carried the book to the king, and brought the king word back again, saying, "All that was committed to thy servants, they do it. And they have gathered together the money that was found in the house of the LORD, and have delivered it into the hand of the overseers, and to the hand of the workmen."

Then Shaphan, the scribe, told the king, saying, "Hilkiah, the priest, hath given me a book." And Shaphan read it before the king.

JOSIAH REDOUBLES HIS EFFORTS TO KEEP THE LAW

And it came to pass, when the king had heard the words of the law, that he rent his clothes. And the king commanded Hilkiah, and Ahikam, the son of Shaphan, and Abdon, the son of Micah, and Shaphan, the scribe, and Asaiah, a servant of the king's, saying, "Go, enquire of the LORD for me, and for them that are left in Israel and in Judah, concerning the words of the book that is found: for great is the wrath of the LORD that is poured out upon us, because our fathers have not kept the word of the LORD, to do after all that is written in this book."

THE ADVICE OF HULDAH, THE PROPHETESS

And Hilkiah, and they that the king had appointed, went to Huldah, the prophetess, the wife of Shallum, the son of Tikvath, the son of Hasrah, keeper of the wardrobe; now she dwelt in Jerusalem in the college: and they spake to her to that effect.

And she answered them, "Thus saith the LORD God of Israel, 'Tell ye the man that sent you to me, thus saith the LORD, "Behold, I will bring evil upon this place, and upon the inhabitants thereof, even all the curses that are written in the book which they have read before the king of Judah: because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be poured out upon this place, and shall not be quenched."'

"And as for the king of Judah, who sent you to enquire of the LORD, so shall ye say unto him, 'Thus saith the LORD God of Israel concerning the words which thou hast heard: "Because thine heart was tender, and thou didst humble thyself before God, when thou heardest his words against this place, and against the inhabitants thereof, and humbledst thyself

BLACK BASALT GATE-SOCKET

By courtesy of the British Museum

Inscribed with the name and titles of Gudea, governor of Lagash in Babylonia, and recording the building of a temple to the goddess Ninâ, about 2500 B.C.

BABYLONIAN MAP OF THE WORLD

By courtesy of the British Museum

Showing the ocean surrounding the world, and marking the position of Babylon on the Euphrates, the mountains at the source of the river, the countries of Assyria and Bit Yakinu, and the swamps at the mouth of the Euphrates.

before me, and didst rend thy clothes, and weep before me; I have even heard thee also,' saith the LORD. 'Behold, I will gather thee to thy fathers, and thou shalt be gathered to thy grave in peace, neither shall thine eyes see all the evil that I will bring upon this place, and upon the inhabitants of the same.'" So they brought the king word again.

Then the king sent and gathered together all the elders of Judah and Jerusalem. And the king went up into the house of the LORD, and all the men of Judah, and the inhabitants of Jerusalem, and the priests, and the Levites, and all the people, great and small: and he read in their ears all the words of the book of the covenant that was found in the house of the LORD. And the king stood in his place, and made a covenant before the LORD, to walk after the LORD, and to keep his commandments, and his testimonies, and his statutes, with all his heart, and with all his soul, to perform the words of the covenant which are written in this book. And he caused all that were present in Jerusalem and Benjamin to stand to it. And the inhabitants of Jerusalem did according to the covenant of God, the God of their fathers. And Josiah took away all the abomi-

nations out of all the countries that pertained to the children of Israel, and made all that were present in Israel to serve, even to serve the LORD their God. And all his days they departed not from following the LORD, the God of their fathers.

— II Chronicles 34:14-33 (II Kings 22:8-20; 23:1-25).

JOSIAH RECEIVES A FATAL WOUND FROM THE ARROWS OF THE EGYPTIAN ARCHERS

After all this, when Josiah had prepared the temple, Necho, King of Egypt, came up to fight against Charchemish by Euphrates: and Josiah went out against him. But he sent ambassadors to him, saying, "What have I to do with thee, thou king of Judah? I come not against thee this day, but against the house wherewith I have war: for God commanded me to make haste: forbear thee from meddling with God, who is with me, that he destroy thee not."

TABLET

By courtesy of the British Museum

Sculptured with a scene representing the worship of the Sun-god in the temple of Sippar, and inscribed with a record of the restoration of the temple of Nabu-aplu-iddina, King of Babylonia, about 870 B.C. In the upper part is the Sun-god seated upon a throne within a shrine, and above him are the three symbols of the Moon, the Sun, and the planet Venus. The disk of the Sun rests upon a table, and is kept in position by two ropes in the hands of two beings, who rest on the edge of the roof of the shrine. The three figures before the disk are: (1) The high priest of the Sun; (2) the King; (3) an attendant Deity. The text records the restoration of the temple of the Sun-god by two kings who reigned about 1050 B.C. This tablet was made by Nabu-aplu-iddina, King of Babylonia, about 870 B.C.

Nevertheless Josiah would not turn his face from him, but disguised himself, that he might fight with him, and hearkened not unto the words of Necho from the mouth of God, and came to fight in the valley of Megiddo. And the archers shot at King Josiah; and the king said to his servants, "Have me away; for I am sore wounded."

His servants therefore took him out of that chariot, and put him in the second chariot that he had; and they brought him to Jerusalem, and he died, and was buried in one of the sepulchers of his fathers. And all Judah and Jerusalem mourned for Josiah.

And Jeremiah lamented for Josiah: and all the singing men and the singing women spake of Josiah in their lamentations to this day, and made them an ordinance in Israel: and, behold, they are written in the lamentations.

—II Chronicles 35:20–27 (II Kings 23:29, 30).

THE VALLEY OF HINNOM

Photograph by W. A. Pottenger
expressly for The Book of Life

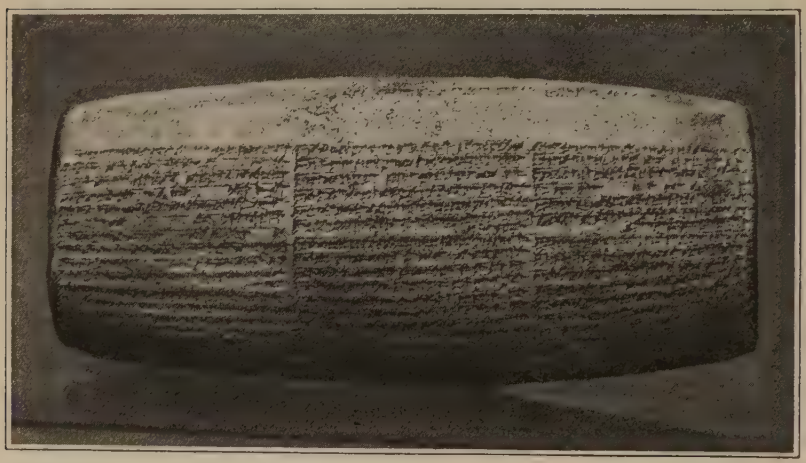
IN THIS valley the refuse of the city of Jerusalem, including the dead bodies of men and animals, was burned, and for this reason and because it was the place of worship of Moloch in the days of the kings, it became an unclean place, a place of abomination, the "Gehenna" of the Jews. Here in the days of the kings, children were made to pass through the fire. The smoke of burning always arose from the valley.

Jehoahaz

The Egyptian army whose archers slew Josiah swept on without attacking Jerusalem. On the way back, they took the city and carried off to Egypt the king, who had reigned only three months.

THEN the people of the land took Jehoahaz, the son of Josiah, and made him king in his father's stead in Jerusalem. Jehoahaz was twenty and three years old when he began to reign, and he reigned three months in Jerusalem. And the king of Egypt put him down at Jerusalem, and condemned the land in an hundred talents of silver and a talent of gold. And the king of Egypt made Eliakim, his brother, king over Judah and Jerusalem, and turned his name to Jehoiakim. And Necho took Jehoahaz, his brother, and carried him to Egypt. — II Chronicles 36:1-4 (II Kings 23:31-34).

Jehoiakim

The vassal king placed on the throne by Egypt was another son of Josiah. During his reign stirring events happened. He came to the throne in 609 B.C. In 608 or 607 Nineveh fell and all Western Asia rejoiced. It was the weakness of Nineveh that enabled Egypt to conquer Palestine. But Babylon took the place of Nineveh under a vigorous young king, Nebuchadnezzar. In 605 the battle of Carchemish, one of the decisive battles of the world, took place, and the supremacy of the world came to Babylon. Soon after, Jehoiakim rebelled. Such a rebellion was suicide. He died before Babylon had time to inflict punishment, but the hand of Nebuchadnezzar fell upon his successor.

BAKED CLAY CYLINDER

By courtesy of the British Museum

Inscribed with a record of the building operations of Nebuchadnezzar II, King of Babylon, 604–561 B.C. He built the two great city walls of Babylon, he restored the temple of Marduk, and built other temples in Babylon, and he repaired the temple of Nebo at Borsippa, which has been identified with the Tower of Babel, in seven stages, each of which was faced with tiles of a different colour.

JEHOIAKIM was twenty and five years old when he began to reign, and he reigned eleven years in Jerusalem: and he did that which was evil in the sight of the LORD his God. Against him came up Nebuchadnezzar, King of Babylon, and bound him in fetters, to carry him to Babylon. Nebuchadnezzar also carried off the vessels of the house of the LORD to Babylon, and put them in his temple at Babylon. Now the rest of the acts of Jehoiakim, and his abominations which he did, and that which was found in him, behold, they are written in the book of the kings of Israel and Judah: and Jehoiachin, his son, reigned in his stead.

—II Chronicles 36:5-8 (II Kings 23:34-37; 24:1-5).

Jehoiachin

Jehoiachin reigned only three months before the end came. The Babylonian army deported the king, the queen mother, and all the court, together with seven thousand of the best citizens. This was the first captivity, 597 B.C. The city was not destroyed, but none remained save the poorest sort of people of the land.

SO Jehoiakim slept with his fathers: and Jehoiachin, his son, reigned in his stead. And the king of Egypt came not again any more out of his land: for the king of Babylon had taken from the river of Egypt unto the River Euphrates all that pertained to the king of Egypt.

Jehoiachin was eighteen years old when he began to reign, and he reigned in Jerusalem three months. And his mother's name was Nehushta, the daughter of Elnathan of Jerusalem. And he did that which was evil in the sight of the LORD, according to all that his father had done. II Kings 24:6–9 (II Chronicles 36:9).

THE FIRST BABYLONIAN CAPTIVITY

At that time the servants of Nebuchadnezzar, King of Babylon, came up against Jerusalem, and the city was besieged. And Nebuchadnezzar, King of Babylon, came against the city, and his servants did besiege it. And Jehoiachin, the king of Judah, went out to the king of Babylon, he, and his mother, and his servants, and his princes, and his officers: and the king of Babylon took him in the eighth year of his reign. And he carried out thence all the treasures of the house of the LORD, and the treasures of the king's house, and cut in pieces

all the vessels of gold which Solomon, King of Israel, had made in the temple of the LORD, as the LORD had said. And he carried away all Jerusalem, and all the princes, and all the mighty men of valour, even ten thousand captives, and all the craftsmen and smiths: none remained, save the poorest sort of the people of the land. And he carried away Jehoiachin to Babylon, and the king's mother, and the king's wives, and his officers, and the mighty of the land, those carried he into captivity from Jerusalem to Babylon. And all the men of might, even seven thousand, and craftsmen and smiths a thousand, all that were strong and apt for war, even them the king of Babylon brought captive to Babylon. —II Kings 24:10–16 (II Chronicles 36:10).

Zedekiah

Over this broken and depleted State Zedekiah was set up as a vassal king. For nine years he remained faithful to his over-lord, but then the fatal passion for rebellion seized him. The end was swift and sure. Jerusalem was burned; its walls were destroyed; over the heap of ruins which had been the proud city of David silence reigned, and only the beasts of the field had their abode there for many years. Sad caravans marched across the land to the long captivity by the waters of Babylon.

The Vassal King and the Cost of Rebellion

AND the king of Babylon made Mattaniah, his father's brother, king in his stead and changed his name to Zedekiah. Zedekiah was twenty and one years old when he began to reign, and he reigned eleven years in Jerusalem. And his mother's name was Hamutal, the daughter of Jeremiah of Libnah. And he did that which was evil in the sight of the Lord, according to all that Jehoiakim had done. For through the anger of the Lord it came to pass in Jerusalem and Judah, until he had cast them out from his presence, that Zedekiah rebelled against the king of Babylon.

And it came to pass in the ninth year of his reign, in the tenth month, in the tenth day of the month, that Nebuchadnezzar, King of Babylon, came, he, and all his host, against Jerusalem, and pitched against it; and they built forts against it round about. And the city was besieged unto the eleventh year of King Zedekiah. And on the ninth day of the fourth month the

famine prevailed in the city, and there was no bread for the people of the land.

THE CITY IS CAPTURED

And the city was broken up, and all the men of war fled by night by the way of the gate between two walls, which is by the king's garden, now the Chaldees were against the city round about: and the king went the way toward the plain. And the army of the Chaldees pursued after the king, and overtook him in the plains of Jericho: and all his army were scattered from him. So they took the king, and brought him up to the king of Babylon to Riblah; and they gave judgment upon him.

ZEDEKIAH IS BLINDED AND BOUND

And they slew the sons of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him with fetters of brass, and carried him to Babylon.

THE COMPLETE DESTRUCTION OF JERUSALEM

And in the fifth month, on the seventh day of the month, which is the nineteenth year of King Nebuchadnezzar, King of Babylon, came Nebuzar-adan, captain of the guard, a servant of the king of Babylon, unto Jerusalem: and he burnt the house of the LORD, and the king's house, and all the houses of Jerusalem, and every great man's house burnt he with fire. And all the army of the Chaldees, that were with the captain of the guard, brake down the walls of Jerusalem round about. Now the rest of the people that were left in the city, and the fugitives that fell away to the king of Babylon, with the remnant of the multitude, did Nebuzar-adan, the captain of the guard, carry away.

But the captain of the guard left of the poor of the land to be vinedressers and husbandmen. And the pillars of brass that were in the house of the LORD, and the bases, and the brasen sea that was in the house of the LORD, did the Chaldees break in pieces, and carried the brass of them to Babylon. And the pots, and the shovels, and the snuffers, and the spoons, and all the vessels of brass wherewith they ministered, took they away. And the firepans, and the bowls, and such things as were of gold, in gold, and of silver, in silver, the captain of the guard took away. The two pillars, one sea, and the bases which Solomon had made for the house of the LORD; the brass of all these vessels was without weight. The height of the one pillar was eighteen cubits, and the chapiter upon it was brass: and the height of the chapiter three cubits; and the wreathen work, and pomegranates upon the chapiter round about, all of brass: and like unto these had the second pillar with wreathen work.

THE FINAL DEPORTATION

And the captain of the guard took Seraiah, the chief priest, and Zephaniah, the second priest, and the three keepers of the door: and out of the city he took an officer that was set over the men of war, and five men of them that were in the king's presence, which were found in the city, and the principal scribe of the host, which mustered the people of the land, and threescore men of the people of the land that were found in the city: and Nebuzar-adan, captain of the guard, took these, and brought them to the king of Babylon to Riblah: and the king of Babylon smote them, and slew them at Riblah in the land of Hamath. So Judah was carried away out of their land.

GEDALIAH IS MADE GOVERNOR

And as for the people that remained in the land of Judah, whom Nebuchadnezzar, King of Babylon, had left, even over them he made Gedaliah, the son of Ahikam, the son of Shaphan, ruler. And when all the captains of the armies, they and their men, heard that the king of Babylon had made Gedaliah governor, there came to Gedaliah to Mizpah, even Ishmael, the son of Nethaniah, and Johanan, the son of Careah, and Seraiah, the son of Tanhumeth, the Neophathite, and Jaazaniah, the son of a Maachathite, they and their men. And Gedaliah sware to them, and to their men, and said unto them, "Fear not to be the servants of the Chaldees: dwell in the land, and serve the king of Babylon; and it shall be well with you."

But it came to pass in the seventh month, that Ishmael, the son of Nethaniah, the son of Elishama, of the seed royal, came, and ten men with him, and smote Gedaliah, that he died, and the Jews and the Chaldees that were with him at Mizpah. And all the people, both small and great, and the captains of the armies, arose, and came to Egypt: for they were afraid of the Chaldees.

JEHOIACHIN IS RELEASED FROM PRISON

And it came to pass in the seven and thirtieth year of the captivity of Jehoiachin, King of Judah, in the twelfth month, on the seven and twentieth day of the month, that Evil-merodach, King of Babylon, in the year that he began to reign did lift up the head of Jehoiachin, King of Judah, out of prison; and he spake kindly to him, and set his throne above the throne of the kings that were with him in Babylon; and changed his prison garments: and he did eat bread con-

tinually before him all the days of his life. And his allowance was a continual allowance given him of the king, a daily rate for every day, all the days of his life.

—II Kings 24:17–20; 25 (II Chronicles 36:11–21).

QUESTIONS

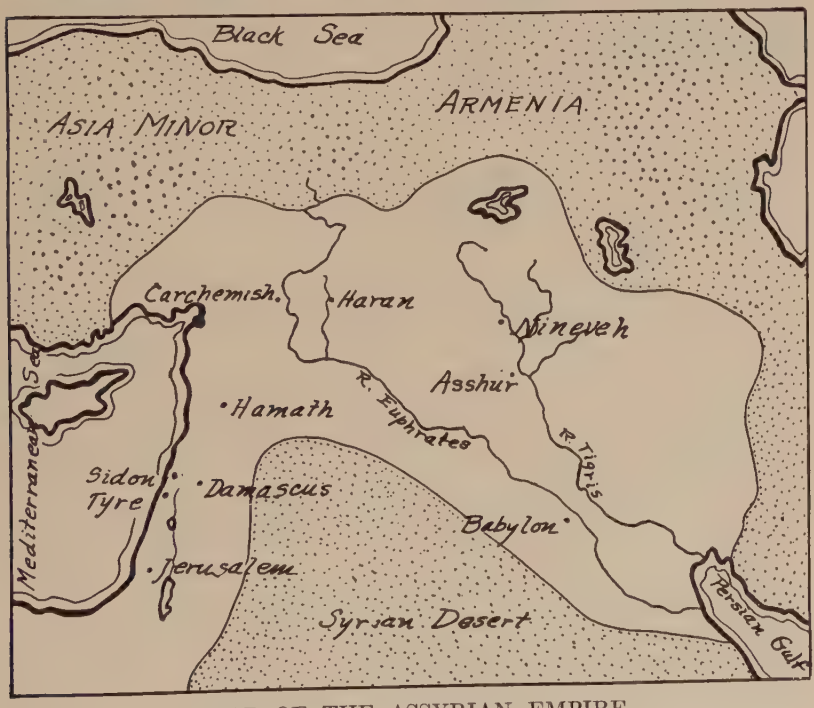
What were the causes of disruption in the empire? What influence did the old tribal jealousies have? What condition of the people was partly responsible? Who was Jeroboam? How did he rise from poverty to power? To what people did he flee and why? What did Rehoboam try to impose on the people? What was the result? What was the signal of revolt? What happened to Rehoboam's taxgatherer? What were the boundaries of the two kingdoms? What was the leading tribe of the North? What was the comparative strength of the two kingdoms? In which kingdom were Hebron, Shechem, Shiloh, Gilgal, Mahanaim? Name the kings of each kingdom and give a brief summary of their reigns. Locate the towns mentioned.

The Kingdom of the South

Review the revolt of the Northern people and its causes. Who was the first King of the South? What were his early acts? What physical advantages did Judah possess over Israel? What was the relative size of the kingdoms? What was the importance of Jerusalem as compared with other cities? What was the chief event of the reign of Asa? What measures of reform were undertaken by Asa and Jehoshaphat? Were any abuses left? What alliance did Jehoshaphat form? Would he have been better off without it? What were the material gains of his reign? What commercial enterprise failed? What marriage was arranged for Jehoram? Do you think that the king would have been successful had he married a different wife, or was he weak in his own nature?

Was Jehu justified in killing the king of a friendly nation on a visit? Would a modern king, even a usurper, do such an act? How did Athaliah begin her reign? Who escaped her vengeance and how? Who was Jehoiada? Jehosheba? What plans were made to depose Athaliah? What was her fate? What was the public work of Joash? What honor was given to Jehoiada at his death? What happened to

his son? Who was Zechariah? How did Joash meet his death? Give an estimate of the characters of Athaliah, Jehosheba, Joash, Jehoiada, Zechariah. Compare Jehoiada with Eli. What success did Amaziah gain at the beginning of his reign? What was his fatal weakness? What was the story told by the King of Israel and its meaning? What qualities of strength did Uzziah show? What was the nature of his struggle with the priesthood? What physical disaster overtook him? Compare the struggle of Uzziah and the priesthood with that of Thomas à Becket and King Henry. What was the condition of Israel during the reign of Jotham? What evil practice did Ahaz introduce? What was his treatment of the worshipers of Jehovah? What prophet began to speak in this reign? What foreign kings attacked Judah? How did Ahaz try to meet the emergency? What was the prophet's advice to Ahaz? Was it good? Would it have saved Judah? What was the social condition of Judah? What was the source of so much wealth? What were the great events of Hezekiah's reign?



MAP OF THE ASSYRIAN EMPIRE
(The white area shows the extent of the empire)

ASHUR-NASIR-PAL

By courtesy of the British Museum

He wears the royal cap, a long garment, and sandals, armlets, and bracelets. He holds the staff of royalty in his right hand.

ASHUR-NASIR-PAL

By courtesy of the British Museum

He holds a bowl of wine in his right hand, and grasps his bow with his left; facing him is an attendant with a fan.

Why is he regarded as the greatest of the kings of Judah? What were the relations of Hezekiah and Isaiah? Who was Rab-shakeh? What was his message? How was it received? Describe the deliverance of Jerusalem. What was the character of Manasseh? What was the reaction against the reforms of Hezekiah? What was the attitude of Amon? his fate? What book was found in Josiah's reign? What was the result of finding it? With whom did Josiah war? State the result. How many kings reigned after Josiah? What happened to Jehoiakim, Jehoiachin? What great city fell during Jehoiachin's reign? What was the result of the battle of Carchemish? When was the first captivity of Judah? Who were taken away? What was the subsequent fate of the king? Who was Zedekiah? How long did he rule? Why was he deposed? When was the second deportation? How much longer did the Southern Kingdom survive than the Northern?

Assyrian Sculptures

The Assyrian bas-reliefs in this volume were discovered by an Englishman, the late Sir A. H. Layard, at Nimrud in 1845. The mound of Nimrud stands on the east bank of the river Tigris, about twenty miles to the south of the ruins of Nineveh, and marks the site of the ancient city of Kalkhu, the Kelakh, or Calah, of the Bible (Genesis 10:11) which was founded by Shalmaneser I, King of Assyria, about 1300 B.C. These monuments were made by Ashur-nasir-pal, King of Assyria, from 885 to 860 B.C.

When Ashur-nasir-pal ascended the throne, the city founded at Calah by Shalmaneser I 'had fallen into decay, and lay prostrate, and was turned into mounds and heaps of ruins,' and Nineveh was the capital of the Assyrian Empire. About 879 B.C. he determined to make Calah his capital instead of Nineveh, and he transported thither large numbers of captives from all parts, and then began to rebuild the city thoroughly. He joined Calah to the Upper Zab river by means of a canal, and along the banks he planted orchards and vineyards. He rebuilt the city wall from its foundations, and built for himself a splendid palace, which he 'adorned and made glorious,' and provided with bronze-plated gates. Its chambers contained chairs of state made of costly woods, and were filled with the most beautiful objects of all kinds, which he had obtained as spoil during his numerous campaigns. Ashur-nasir-pal was undoubtedly a great king, for he laid the foundation of the later Assyrian Empire on the coast of the Mediterranean. When he died, after a glorious reign of twenty-five years, he bequeathed Shalmaneser II, his son and successor, a settled kingdom, a powerful army, and great riches. The reign of Ashur-nasir-pal marks an epoch in the history of the sculptor's art in Assyria, for under the powerful protection of this king, it reached a height of excellence hitherto unknown.

These pictures are a wonderful commentary upon that great nation which was so closely related with the Hebrew people.

—From the descriptive pamphlet of the British Museum.

Assyria the Foe of Israel

pictures of ashur-nasir-pal, king of assyria, 824, 860 b.c., his campaigns and his armies

THE pictures which follow are from the important collection of Assyrian sculpture in the British Museum, London, sculptures so important that facsimile casts are found also in the Metropolitan Museum, New York. These pictures are used by the courtesy of the directors of the British Museum and the Metropolitan Museum. With two exceptions the pictures are from the originals in the British Museum.

With the exception of Egypt no country occupies so large a place in the history of the Hebrews, as it is given in the Old Testament, as Assyria and its successor Babylon.

For one hundred years Assyria was a perpetual menace to the little kingdoms of Palestine. It is impossible to understand the history of those times unless we know something of Assyria as well. "Assyria" was as common a word in the political and daily life of two kingdoms as was "Germany" in Belgium during the World War. When we understand this, light is thrown at once upon the entire history of Israel and Judah. This series of pictures is then of profound interest to Bible students because they show, from records which are authentic and contemporaneous, the appearance of the kings and the men in the ranks of the armies of this great empire, armies which spread terror over the whole world.

Just as the pictures in the remarkable series from the Metropolitan Museum in Volume 2, show the daily civil life of the people of Egypt, the other great nation which exercised such a profound influence upon the

Hebrew people, so these pictures from the palace of one of the early kings of Assyria show, with a realism almost startling, the military life of the Assyrian empire. It is almost as if the war-correspondent of the Assyrian army had sent these spirited pictures to the daily metropolitan newspaper of Nineveh.

We see the camp life: the soldiers currying their horses or engaging in sports, the sentry on guard. We see the king in his war chariot, charging the enemy, crossing a river, besieging a city, returning victorious, the captives coming in. Moreover, these pictures are not mere scrawls, they are the work of some unknown artist of genius. They may seem dim because the bas-relief is low but the close study which they deserve will show the details and the great artistic merit of these wonderful pictures. The artist worked with vigor, spirit and precision. The horses are especially well done, as well almost as in the Greek sculptures of the best period and far better than the horses in early Italian painting.

No perspective was possible in the low relief so that the artist boldly places figures in the upper part of the scene which should be on the ground; otherwise, there is little to criticize from the artistic standpoint. The composition of the panel entitled "Assyrians on horseback charging the enemy," with the eagle of victory flying overhead, is not unlike that of the famous bas-relief of Saint Gaudens in Boston.

When these pictures are studied, it will bring that ancient empire, with its terrible chariots and cavalry, its bowmen and its military engines, very near.

The prophets will take on new meaning, and light will be thrown upon the whole history of the two kingdoms. Turn to Nahum, for example; the whole book is a chant of victory, an exultation because the bloody city of

Nineveh has fallen: then look at the pictures; you see the "prancing horses and the jumping chariots."

"Woe to the bloody city! it is all full of lies and robbery; the prey departeth not;

"The noise of a whip, and the noise of the rattling of the wheels, and of the prancing horses, and of jumping chariots.

"The horseman lifteth up both the bright sword and the glittering spear; and there is a multitude of slain, and a great number of carcases; and there is none end of their corpses; they stumble upon their corpses."

Then read

"Where is the dwelling of the lions, and the feeding place of the young lions, where the lion, even the old lion, walked, and the lion's whelp, and none made them afraid?

"The lion did tear in pieces enough for his whelps, and strangled for his lionesses, and filled his holes with prey, and his dens with ravin."

Look at the picture of the lion hunt in Volume 4; and you will understand this as you never have before.

When you realize that the fear of these chariots and these invincible cavalrymen and archers was constantly before the people of the two kingdoms, then Isaiah and Jeremiah, and the Assyrian and the anti-Assyrian parties become intelligible. When you look at the pictures of the great battering ram at work against the walls of the city, you realize how Samaria fell.

When you see the captives being driven to the Assyrian capital, you know how the Hebrews looked as they were driven by the "lion of the north" to his lair. The sculptures are of course worn and broken, but when we consider that they are three thousand years old, we shall realize that they are remarkably well preserved.

ASSYRIAN CHARIOTEERS ATTACKING THE ENEMY

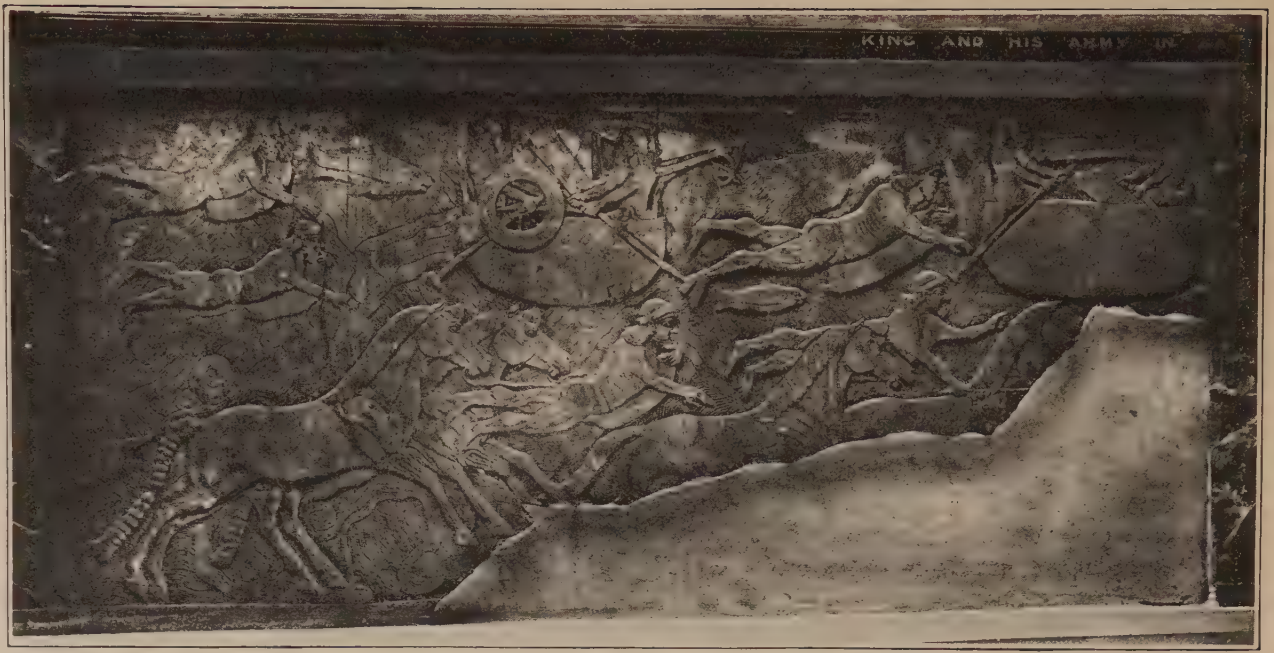
By courtesy of the British Museum

This is a most vigorous picture. The king in his three-horse chariot is drawing his bow, while an attendant chariot is charging by his side. The horses of both chariots are galloping at full speed, riding down the enemy archers who are nevertheless putting up a good fight.

THE KING AND HIS ARMY CROSSING A RIVER

By courtesy of the British Museum

In this picture, the king with two aides stands on the shore watching the embarkation of the army. The chariots are being loaded upon the boat. Two soldiers are shown already in the river—one swimming with the aid of an inflated skin, and another without any assistance. A soldier on shore is blowing up a skin to be used as a float.



THE KING AND HIS ARMY CROSSING A RIVER

By courtesy of the British Museum

In this picture, the army is in mid-passage. A boat carrying a chariot is in the center. Another boat, having supplies, is on the right of the picture, while men and horses are swimming in the current. A huge fish is swimming along with the soldiers.

THE KING AND HIS ARMY CROSSING A RIVER

By courtesy of the British Museum

In this picture, the river has been crossed and the men are drawing up the boat which contains the king and the royal chariot. Four chariot horses with halters are coming ashore behind the chariot.

ASSYRIAN FORCES BESIEGING A CITY

By courtesy of the Metropolitan Museum of Art, New York

On the right is a tower with a turret somewhat resembling a modern "tank." The tower is moved into position after which a ram in front knocks the bricks out of the city wall and archers shoot from the top. Under cover of the tower a force of infantry with bows, spears and round shields is coming up. The king in person heads this detachment. The archers on the walls of the city are replying vigorously to the attack.

ASSYRIAN CAMP

By courtesy of the British Museum

In the circular enclosure on the left the camp cooks are preparing a meal. In the lower left-hand corner they are apparently cutting up an animal. In the upper left-hand corner the cook is busy with pots and pans. In the upper right-hand corner the men may be grinding meal and making cakes; while in the lower right-hand section the camp cook is baking in a furnace. In the center of the picture, horses are drinking at a trough. Notice how naturally one tosses up his head; a man is vigorously currying his horse with a curry-comb not unlike the modern implement. At the gate stands a sentry about to challenge a detachment arriving under a corporal. Above, a boxing match is going on between figures wearing animal masks.

ASSYRIAN CAVALRY CHARGING THE ENEMY

By courtesy of the British Museum

Whenever they could be used, the horses of the Assyrians were an especial terror to the enemy. Notice that the cavalryman is riding bareback using both hands for his bow, while a comrade rides by his side and guides both horses. Behind come bowmen on foot. The enemy is putting up a stiff fight but the day is going against them. The foot-soldiers are dropping the bows and other weapons as they are being ridden down by the cavalry. Over the battlefield flies the eagle of victory, in this case with the face of a woman.

THE KING AT THE SIEGE OF A CITY

By courtesy of the British Museum

Notice the quiver holders on the side of the chariot and a rest for a spear. The archers of the royal bodyguard, on the right, wear pointed helmets with chain-protected curtains for the head and neck. One carries a convex shield. The eagle of victory is plucking at a fallen soldier of the enemy at the top of the picture. Notice the splendid horses in all the pictures.

THE KING BESIEGING A CITY

By courtesy of the British Museum

This picture shows especially well the harness and fittings of the chariot and horses. One horse of the leading chariot has been shot by the enemy. At the top and bottom of the picture, prisoners are being executed. At the top also is seen the emblem of an Assyrian god.

THE KING RECEIVING PRISONERS FROM A CAPTIVE CITY

By courtesy of the British Museum

Prisoners are being brought into the presence of the king.

This section of the Assyrian sculptures in the British Museum is very much weathered and worn. It is used, however, because it shows prisoners like the captives from Palestine as they were brought before the Assyrian king.

THE KING RECEIVING PRISONERS FROM A CAPTIVE CITY

By courtesy of the British Museum

The King, who has alighted from his chariot, is receiving the submission of the prisoners. One is groveling at his feet. The other, who is standing, is perhaps the king of the defeated enemy.

THE KING RECEIVING PRISONERS FROM A CAPTIVE CITY

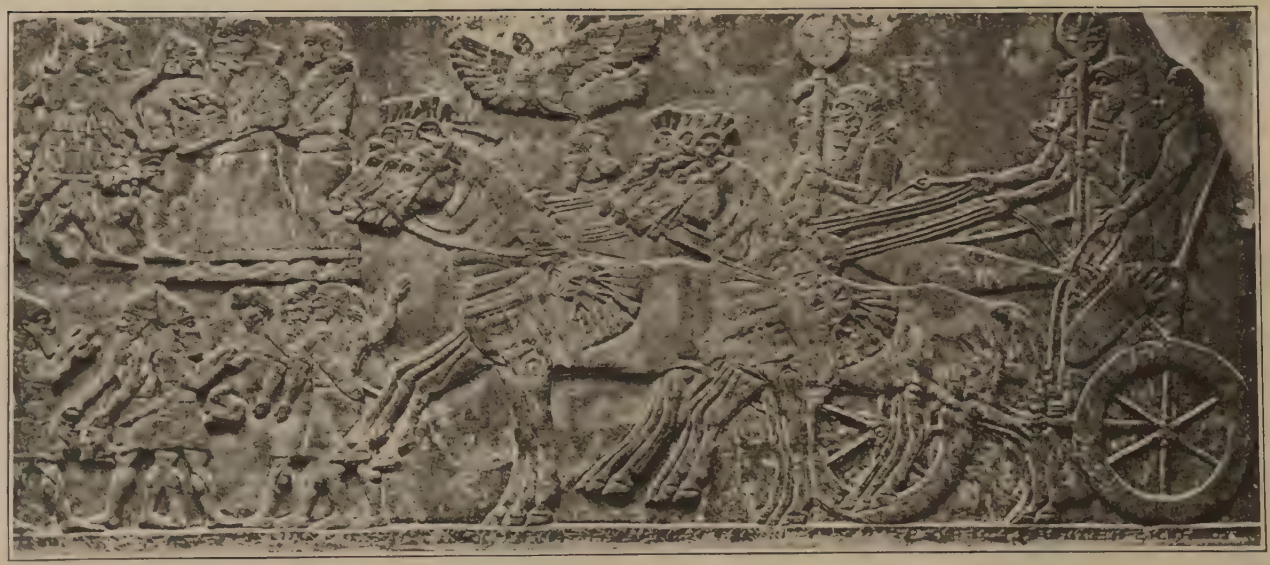
By courtesy of the British Museum

The king is receiving an envoy, with whom he is arranging the terms of capitulation.

PROCESSION OF ASSYRIAN CAPTIVES

By courtesy of the British Museum

Preceded by a guard and followed by a man driving them on, the captives—one a woman represented as smaller than the proud captor—are on the road to slavery. The captive who has a guard for his person is perhaps a king. The long lines of Hebrews with their king went in this fashion to captivity.



TRIUMPHAL RETURN OF THE KING FROM BATTLE

By courtesy of the British Museum

The royal chariot with attendants is seen on the right. On the left, the soldiers are counting the heads of the enemy. In the upper left-hand corner, a stringed band is playing triumphal music. Even the eagle of victory has a head in its talons. The royal standards on the chariot are much like the eagles of the Roman legions.

The Kingdom of the North

Jeroboam I

The tale of Jeroboam reads like a modern story of success, the rise of a man from poverty to riches and power. Jeroboam was the son of obscure parents and worked as a laborer on the walls of Jerusalem. Something in the bearing of the young stone-mason attracted the attention of Solomon, who made him an overseer and then director of the important work of enclosing Jerusalem with walls. The rising young man assumed almost regal state.

Suspected of aspiring even to the throne, he was banished to Egypt. But he was one of those daring souls to whom misfortune is only an incentive to new adventure. He won the favor of Shishak, Pharaoh of Egypt, and married a royal princess. Then he returned to his old home and was ready at Shechem when the hour of destiny struck.

He proved not to be equal to his task. He was lacking in true statesmanship. In order to compete with Judah, he established a form of national worship, ornate and seductive, but of a degraded type of idolatry. He had success along certain lines, but with the opportunity and the ability to be an Alfred the Great or a Washington, he never rose much above the level of the imitation of Napoleon who broke the heart of France in 1870.

(The story of the revolt of Israel is told in detail under the account of the reign of Rehoboam, page 215.)

AND it came to pass, when all Israel heard that Jeroboam was come again, that they sent and called him unto the congregation, and made him king over all Israel: there was none that followed the house of David, but the tribe of Judah only.

Jeroboam Establishes National Shrines

Then Jeroboam built Shechem in Mount Ephraim, and dwelt therein; and went out from thence, and built Penuel. And Jeroboam said in his heart, "Now shall the kingdom return to the house of David: if this people go up to do sacrifice in the house of the Lord at Jerusalem, then shall the heart of this people turn again unto their lord, even unto Rehoboam, King of Judah, and they shall kill me, and go again to Rehoboam, King of Judah."

Whereupon the king took counsel, and made two calves of gold, and said unto them, "It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt."

And he set the one in Beth-el, and the other put he in Dan. And this thing became a sin: for the people went to worship before the one, even unto Dan. And he made an house of high places, and made priests of the lowest of the people, which were not of the sons of Levi. And Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like unto the feast that is in Judah, and he offered upon the altar. So did he in Beth-el, sacrificing unto the calves that he had made: and he placed in Beth-el the priests of the high places which he had made. So he offered upon the altar which he had made in Beth-el the fifteenth day of the eighth month, even in the month which he had devised in his own heart; and ordained a feast unto the children of Israel: and he offered upon the altar, and burnt incense.

— I Kings 12:20, 25–33.

The Man of God from Judah Prophesies Woe

And, behold, there came a man of God out of Judah by the word of the Lord unto Beth-el: and Jeroboam stood by the altar to burn incense. And he cried against

the altar in the word of the LORD, and said, "O altar, altar, thus saith the LORD: 'Behold, a child shall be born unto the house of David, Josiah by name; and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee.'"

And he gave a sign the same day, saying, "This is the sign which the LORD hath spoken: 'Behold, the altar shall be rent, and the ashes that are upon it shall be poured out.'"

And it came to pass, when King Jeroboam heard the saying of the man of God, which had cried against the altar in Beth-el, that he put forth his hand from the altar, saying, "Lay hold on him." And his hand, which he put forth against him, dried up, so that he could not pull it in again to him. The altar also was rent, and the ashes poured out from the altar, according to the sign which the man of God had given by the word of the LORD.

And the king answered and said unto the man of God, "Intreat now the face of the LORD thy God, and pray for me, that my hand may be restored me again." And the man of God besought the LORD, and the king's hand was restored him again, and became as it was before.

And the king said unto the man of God, "Come home with me, and refresh thyself, and I will give thee a reward."

And the man of God said unto the king, "If thou wilt give me half thine house, I will not go in with thee, neither will I eat bread nor drink water in this place: for so was it charged me by the word of the LORD, saying, 'Eat no bread, nor drink water, nor turn again by the same way that thou camest.'" So he went another way, and returned not by the way that he came to Beth-el.

THE MAN OF GOD FROM JUDAH EATS BREAD AND DRINKS WATER IN THE HOUSE OF THE OLD PROPHET OF BETH-EL

Now there dwelt an old prophet in Beth-el; and his sons came and told him all the works that the man of God had done that day in Beth-el: the words which he had spoken unto the king, them they told also to their father. And their father said unto them, "What way went he?" For his sons had seen what way the man of God went which came from Judah.

And he said unto his sons, "Saddle me the ass." So they saddled him the ass: and he rode thereon, and went after the man of God, and found him sitting under an oak: and he said unto him, "Art thou the man of God that camest from Judah?"

And he said, "I am."

Then he said unto him, "Come home with me, and eat bread."

And he said, "I may not return with thee, nor go in with thee: neither will I eat bread nor drink water with thee in this place: for it was said to me by the word of the LORD, 'Thou shalt eat no bread nor drink water there, nor turn again to go by the way that thou camest.'"

He said unto him, "I am a prophet also as thou art; and an angel spake unto me by the word of the LORD, saying, 'Bring him back with thee into thine house, that he may eat bread and drink water.'" But he lied unto him. So he went back with him, and did eat bread in his house, and drank water.

And it came to pass, as they sat at the table, that the word of the LORD came unto the prophet that brought him back: and he cried unto the man of God that came from Judah, saying, "Thus saith the LORD, 'Forasmuch

as thou hast disobeyed the mouth of the LORD, and hast not kept the commandment which the LORD thy God commanded thee, but camest back, and hast eaten bread and drunk water in the place, of the which the LORD did say to thee, "Eat no bread, and drink no water"; thy carcass shall not come unto the sepulcher of thy fathers.'"

A LION KILLS THE MAN OF GOD FROM JUDAH

And it came to pass, after he had eaten bread, and after he had drunk, that he saddled for him the ass, to wit, for the prophet whom he had brought back. And when he was gone, a lion met him by the way, and slew him: and his carcass was cast in the way, and the ass stood by it, the lion also stood by the carcass. And behold, men passed by, and saw the carcass cast in the way, and the lion standing by the carcass: and they came and told it in the city where the old prophet dwelt. And when the prophet that brought him back from the way heard thereof, he said, "It is the man of God, who was disobedient unto the word of the LORD: therefore the LORD hath delivered him unto the lion, which hath torn him, and slain him, according to the word of the LORD, which he spake unto him."

And he spake to his sons, saying, "Saddle me the ass." And they saddled him. And he went and found his carcass cast in the way, and the ass and the lion standing by the carcass: the lion had not eaten the carcass, nor torn the ass. And the prophet took up the carcass of the man of God, and laid it upon the ass, and brought it back: and the old prophet came to the city, to mourn and to bury him.

"ALAS, MY BROTHER!"

And he laid his carcass in his own grave; and they mourned over him, saying, "Alas, my brother!"

And it came to pass, after he had buried him, that he spake to his sons, saying, "When I am dead, then bury me in the sepulcher wherein the man of God is buried; lay my bones beside his bones: for the saying which he cried by the word of the LORD against the altar in Beth-el, and against all the houses of the high places which are in the cities of Samaria, shall surely come to pass."

—I Kings 13:1-32.

JEROBOAM PURSUES HIS EVIL WAY

After this thing Jeroboam returned not from his evil way, but made again of the lowest of the people priests of the high places: whosoever would, he consecrated him, and he became one of the priests of the high places. And this thing became sin unto the house of Jeroboam, even to cut it off, and to destroy it from off the face of the earth.

—I Kings 13:33, 34.

THE WIFE OF JEROBOAM GOES IN DISGUISE TO THE PROPHET AT SHILOH

At that time Abijah, the son of Jeroboam, fell sick. And Jeroboam said to his wife, "Arise, I pray thee, and disguise thyself, that thou be not known to be the wife of Jeroboam; and get thee to Shiloh: behold, there is Ahijah, the prophet, which told me that I should be king over this people. And take with thee ten loaves, and cracknels, and a cruse of honey, and go to him: he shall tell thee what shall become of the child."

And Jeroboam's wife did so, and arose, and went to Shiloh, and came to the house of Ahijah. But Ahijah could not see; for his eyes were set by reason of his age.

And the LORD said unto Ahijah, "Behold, the wife of Jeroboam cometh to ask a thing of thee for her son; for he is sick: thus and thus shalt thou say unto her: for it shall be, when she cometh in, that she shall feign herself to be another woman."

And it was so, when Ahijah heard the sound of her feet, as she came in at the door, that he said, "Come in, thou wife of Jeroboam; why feignest thou thyself to be another? For I am sent to thee with heavy tidings.

A TERRIBLE PROPHECY OF EVIL

"Go, tell Jeroboam, 'Thus saith the LORD God of Israel, "Forasmuch as I exalted thee from among the people, and made thee prince over my people Israel, and rent the kingdom away from the house of David, and gave it thee: and yet thou hast not been as my servant David, who kept my commandments, and who followed me with all his heart, to do that only which was right in mine eyes; but hast done evil above all that were before thee: for thou hast gone and made thee other gods, and molten images, to provoke me to anger, and hast cast me behind thy back: therefore, behold, I will bring evil upon the house of Jeroboam, and will cut off from Jeroboam every one who is left in Israel, and will take away the remnant of the house of Jeroboam, as a man taketh away dung, till it be all gone. Him that dieth of Jeroboam in the city shall the dogs eat; and him that dieth in the field shall the fowls of the air eat: for the LORD hath spoken it."'

"Arise thou therefore, get thee to thine own house: and when thy feet enter into the city, the child shall die. And all Israel shall mourn for him, and bury him: for he only of Jeroboam shall come to the grave, because in him there is found some good thing toward the LORD God of Israel in the house of Jeroboam. Moreover the LORD shall raise him up a king over Israel, who shall cut off the house of Jeroboam that day: but what? Even now. For the LORD shall smite Israel, as a reed is shaken in the water, and he shall root up Israel out of this good land, which he gave

to their fathers, and shall scatter them beyond the river, because they have made their groves, provoking the LORD to anger. And he shall give Israel up because of the sins of Jeroboam, who did sin, and who made Israel to sin."

And Jeroboam's wife arose, and departed, and came to Tirzah: and when she came to the threshold of the door, the child died; and they buried him; and all Israel mourned for him, according to the word of the LORD, which he spake by the hand of his servant, Ahijah, the prophet. And the days which Jeroboam reigned were two and twenty years: and he slept with his fathers, and Nadab, his son, reigned in his stead. —I Kings 14:1–20.

Nadab

Nadab, the son of Jeroboam, succeeded his father. We know nothing of his character or of his ability. While he was besieging Gibbethon, a town of the Philistines, he was assassinated by Baasha after a reign of two years.

AND Nadab, the son of Jeroboam, began to reign over Israel in the second year of Asa, King of Judah, and reigned over Israel two years. And he did evil in the sight of the LORD, and walked in the way of his father, and in his sin wherewith he made Israel to sin.

And Baasha, the son of Ahijah, of the house of Issachar, conspired against him; and Baasha smote him at Gibbethon, which belonged to the Philistines; for Nadab and all Israel laid siege to Gibbethon.

— I Kings 15:25–27.

Baasha

Baasha slew not only Nadab but also every kinsman of Jeroboam, and the dynasty of the first king of Israel came to a sudden and bloody end.

Baasha, like Jeroboam, appears to have been a man of no known ancestry or previous prominence. He was an adventurer with a great ambition and a sword-arm strong enough to sustain it. He engaged in a long war with Asa, King of Judah. Asa was getting much the worst of it when the brilliant idea occurred to him to secure foreign assistance. He called in Ben-hadad, King of Syria, who harried the northern borders of Israel, and forced Baasha to draw off his attacks on the towns of Judah. It was a dangerous experiment tried many times but always with disastrous results.

EVEN in the third year of Asa, King of Judah, did Baasha slay him, and reigned in his stead. And it came to pass, when he reigned, that he smote all the house of Jeroboam; he left not to Jeroboam any that breathed, until he had destroyed him, according unto the saying of the LORD, which he spake by his servant Ahijah, the Shilonite: because of the sins of Jeroboam which he sinned, and which he made Israel sin, by his provocation wherewith he provoked the LORD God of Israel to anger.

Now the rest of the acts of Nadab, and all that he did, are they not written in the book of the chronicles of the kings of Israel? And there was war between Asa and Baasha, King of Israel, all their days. In the third year of Asa, King of Judah, began Baasha, the son of Ahijah, to reign over all Israel in Tirzah, twenty and four years. And he did evil in the sight of the LORD, and walked in the way of Jeroboam, and in his sin wherewith he made Israel to sin.

—I Kings 15: 28–34.

Elah

This king seems to have been as weak and incompetent as his father was bold and able. One day he got very drunk in the house of his steward, and Zimri, a soldier, murdered him.

SO Baasha slept with his fathers, and was buried in Tirzah: and Elah, his son, reigned in his stead. And also by the hand of the prophet Jehu, the son of Hanani, came the word of the LORD against Baasha, and against his house, even for all the evil that he did in the sight of the LORD, in provoking him to anger with the work of his hands, in being like the house of Jeroboam; and because he killed him.

In the twenty and sixth year of Asa, King of Judah, began Elah, the son of Baasha, to reign over Israel in Tirzah, two years. And his servant Zimri, captain of half his chariots, conspired against him, as he was in Tirzah, drinking himself drunk in the house of Arza, steward of his house in Tirzah. And Zimri went in and smote him, and killed him, in the twenty and seventh year of Asa, King of Judah, and reigned in his stead.

And it came to pass, when he began to reign, as soon as he sat on his throne, that he slew all the house of Baasha: he left him not one male, neither of his kinsfolks, nor of his friends. Thus did Zimri destroy all the house of Baasha, according to the word of the Lord, which he spake against Baasha by Jehu, the prophet, for all the sins of Baasha, and the sins of Elah, his son, by which they sinned, and by which they made Israel to sin, in provoking the LORD God of Israel to anger with their vanities.

—I Kings 16:6–13.

they might forget the law, and change all the ordinances. And whosoever would not do according to the commandment of the king, he said, he should die. In the selfsame manner wrote he to his whole kingdom, and appointed overseers over all the people, commanding the cities of Judah to sacrifice, city by city. Then many of the people were gathered unto them, to wit, every one that forsook the law; and so they committed evils in the land, and drove the Israelites into secret places, even wheresoever they could flee for succour. Now the fifteenth day of the month Casleu, in the hundred forty and fifth year, they set up the abomination of desolation upon the altar, and builded idol altars throughout the cities of Judah on every side, and burnt incense at the doors of their houses, and in the streets. And when they had rent in pieces the books of the law which they found, they burnt them with fire. And wheresoever was found with any the book of the testament, or if any consented to the law, the king's commandment was, that they should put him to death. Thus did they by their authority unto the Israelites every month, to as many as were found in the cities. Now the five and twentieth day of the month they did sacrifice upon the idol altar, which was upon the altar of God.

A FEW REMAIN LOYAL TO JEHOVAH, CHOOSING TO DIE RATHER THAN TO COMMIT SACRILEGE

Howbeit many in Israel were fully resolved and confirmed in themselves not to eat any unclean thing. Wherefore they chose rather to die, that they might not be defiled with meats, and that they might not profane the holy covenant: so then they died. And there was very great wrath upon Israel.

The Revolt of Mattathias and His Five Valiant Sons

In those days arose Mattathias, the son of John, the son of Simeon, a priest of the sons of Joarib, from Jerusalem, and dwelt in Modin. And he had five sons, Joannan, Simon, Judas, who was called Maccabeus, Eleazar, and Jonathan. And when he saw the blasphemies that were committed in Judah and Jerusalem, he said, "Woe is me! wherefore was I born to see this misery of my people, and of the holy city, and to dwell there, when it was delivered into the hand of the enemy, and the sanctuary into the hand of strangers? Her temple is become as a man without glory. Her glorious vessels are carried away into captivity, her infants are slain in the streets, her young men with the sword of the enemy. What nation hath not had a part in her kingdom, and gotten of her spoils? All her ornaments are taken away; of a free woman she is become a bondslave. And, behold, our sanctuary, even our beauty and our glory, is laid waste, and the Gentiles have profaned it. To what end therefore shall we live any longer?"

Then Mattathias and his sons rent their clothes, and put on sackcloth, and mourned very sore. In the meanwhile the king's officers, such as compelled the people to revolt, came into the city Modin, to make them sacrifice. And when many of Israel came unto them, Mattathias also and his sons came together.

Then answered the king's officers, and said to Mattathias on this wise, "Thou art a ruler, and an honourable and great man in this city, and strengthened with sons and brethren: now therefore come thou first, and fulfil the king's commandment, like as all the heathen have done, yea, and the men of Judah also, and such as

Ahab and Jezebel

The son of Omri, Ahab, possessed many of the brilliant qualities of his father. He made Samaria a great capital, and built a palace and a citadel at Jezreel. His political marriage with Jezebel, daughter of the king of Tyre, who made Baal worship the State religion of Israel, was fraught with the most momentous consequences of evil.

Ahab was successful in war. Ben-hadad, King of Syria, with an immense army, marched upon Samaria. Ahab with a small force of 7,000 surprised this enemy at night while the king was drinking in his tent and scattered his army. Again, Ahab won a decisive victory over the same foe at Aphek.

Meanwhile, the power of the great empire at the north, Assyria, was rapidly increasing. Damascus and Israel made friends temporarily in the face of the common foe and, joining with other allies from the smaller states, fought a great battle with the Assyrians under Shalmaneser at Karkar in the year 854 B.C. The allies were defeated, but Assyria's loss was so great that the victory was not immediately followed up. Ahab and Ben-hadad took advantage of the respite to indulge in their old pastime of fighting each other. Ahab persuaded Jehoshaphat to help him, and under the walls of Ramoth-gilead, the king of Israel met his death. A chance arrow pierced his armor and his body was taken back to Samaria.

The real ruler of Israel at this period was not Ahab but Jezebel. The sensuous beauty of the East and the seductive charm of Cleopatra were doubtless possessed by Jezebel, that daughter of a priest of Baal, who murdered his royal master and held the throne of sea-girt Tyre for thirty years. She possessed something more than beauty,—the feline treachery of the tiger, the wiles of the serpent, a heart as bold, a will as unbending as the bravest warrior who ever marched to battle.

Ahab seems not to have been such a bad man at heart; but he was simply clay in the hands of this conscienceless and imperious woman. She not only established the worship of Baal as the State religion, but she mercilessly persecuted the followers of Jehovah. The ability and enterprise of the woman made it probable that she

would succeed in stamping out the religion of Jehovah altogether. More than that, her alliance with Judah made a similar result in the Southern Kingdom also possible.

This was one of the great religious crises of the world's history,—the probability that the sensual, degrading worship of Phoenicia would be substituted for the pure worship of Jehovah. It looked for a short time as though all the long history of sacrifice and struggle had been in vain, as though Abraham and Moses and David would be forgotten, and Canaan would win a complete victory over Israel. We know what that would have meant for the world. We know that the prophecies of Amos and Isaiah would never have been written, that no redeemer of the world could have been born under the shadow of a temple of Baal.

AND in the thirty and eighth year of Asa, King of Judah, began Ahab, the son of Omri, to reign over Israel: and Ahab, the son of Omri, reigned over Israel in Samaria twenty and two years. And Ahab, the son of Omri, did evil in the sight of the LORD above all that were before him. And it came to pass, as if it had been a light thing for him to walk in the sins of Jeroboam, the son of Nebat, that he took to wife Jezebel, the daughter of Ethbaal, King of the Zidonians, and went and served Baal, and worshiped him. And he reared up an altar for Baal in the house of Baal, which he had built in Samaria. And Ahab made a grove; and Ahab did more to provoke the LORD God of Israel to anger than all the kings of Israel that were before him.

In his days did Hiel, the Bethelite, build Jericho: he laid the foundation thereof in Abiram, his firstborn, and set up the gates thereof in his youngest son Segub, according to the word of the LORD, which he spake by Joshua, the son of Nun. —I Kings 16:29–34.

Elijah the Prophet

ELIJAH
By John S. Sargent
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At this hour of crisis, when the queen's victory seemed absolutely complete, Elijah came. Out of the mysterious desert of the East he came and went, like the wind itself. A great, gaunt, rough, hairy man, he seemed to have been embodied out of the shadows of the night. He came and stood in the court. The music and the dancing stopped, and faces grew white. He uttered his prophecy of woe and vanished. The queen had met her match. This man possessed a spirit as high, a will as inflexible as her own. He was the embodiment of the Old Israel: the spirit of prophecy, the fear of the One God were before him, and in his mighty soul burned the flame of an unconquerable zeal for righteousness. He was everything that was hateful to the queen, and the duel between the two was one of the most dramatic in history.

Personally the contest was in some ways a drawn battle. Jezebel never gave in nor did Elijah. God intervened and took the larger interests out of the hands of both. The culmination of the long struggle came in the contest over Naboth's vineyard. Perhaps nothing in Elijah's career so aroused the popular mind and won for his cause the approval of the conscience of Israel as did his rebuke to the royal house for this injustice to one of the common people. The great crisis was past, and the victory won. The great man from the desert, victor over himself as well as over Jezebel and Baal, could feel that his work was done and done well.

How the Ravens Fed Elijah at the Brook Cherith

AND Elijah, the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, "As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word."

And the word of the Lord came unto him, saying, "Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before Jordan. And it shall be, that thou shalt drink of the brook; and I have commanded the ravens to feed thee there."

So he went and did according unto the word of the Lord: for he went and dwelt by the brook Cherith, that is before Jordan. And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook. And it came to pass after a while, that the brook dried up, because there had been no rain in the land. —I Kings 17:1–7.

The Widow of Zarephath

And the word of the Lord came unto him, saying, "Arise, get thee to Zarephath, which belongeth to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee." So he arose and went to Zarephath. And when he came to the gate of the city, behold, the widow woman was there gathering of sticks: and he called to her, and said, "Fetch me, I pray thee, a little water in a vessel, that I may drink."

And as she was going to fetch it, he called to her, and said, "Bring me, I pray thee, a morsel of bread in thine hand."

And she said, "As the Lord thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little

oil in a cruse: and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it and die."

HOW THE WIDOW MADE A LITTLE CAKE FOR THE PROPHET

And Elijah said unto her, "Fear not; go and do as thou hast said; but make me thereof a little cake first, and bring it unto me, and after make for thee and for thy son. For thus saith the LORD God of Israel: 'The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the LORD sendeth rain upon the earth.'"

And she went and did according to the saying of Elijah: and she, and he, and her house, did eat many days. And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the LORD, which he spake by Elijah.

HOW THE WIDOW'S SON WAS BROUGHT TO LIFE

And it came to pass after these things, that the son of the woman, the mistress of the house, fell sick; and his sickness was so sore, that there was no breath left in him. And she said unto Elijah, "What have I to do with thee, O thou man of God? Art thou come unto me to call my sin to remembrance, and to slay my son?"

And he said unto her, "Give me thy son." And he took him out of her bosom, and carried him up into a loft, where he abode, and laid him upon his own bed.

And he cried unto the Lord, and said, "O LORD my God, hast thou also brought evil upon the widow with whom I sojourn, by slaying her son?"

And he stretched himself upon the child three times, and cried unto the LORD, and said, "O LORD my God, I

pray thee, let this child's soul come into him again." And the LORD heard the voice of Elijah; and the soul of the child came into him again, and he revived.

And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother: and Elijah said, "See, thy son liveth."

And the woman said to Elijah, "Now by this I know that thou art a man of God, and that the word of the LORD in thy mouth is truth." —I Kings 17:8-24.

"ELIJAH IS HERE"

And it came to pass after many days, that the word of the LORD came to Elijah in the third year, saying, "Go, shew thyself unto Ahab; and I will send rain upon earth."

And Elijah went to shew himself unto Ahab. And there was a sore famine in Samaria. And Ahab called Obadiah, which was governor of his house. Now Obadiah feared the LORD greatly: for it was so, when Jezebel cut off the prophets of the LORD, that Obadiah took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water.

And Ahab said unto Obadiah, "Go into the land, unto all fountains of water, and unto all brooks: peradventure we may find grass to save the horses and mules alive, that we lose not all the beasts."

So they divided the land between them to pass throughout it: Ahab went one way by himself, and Obadiah went another way by himself.

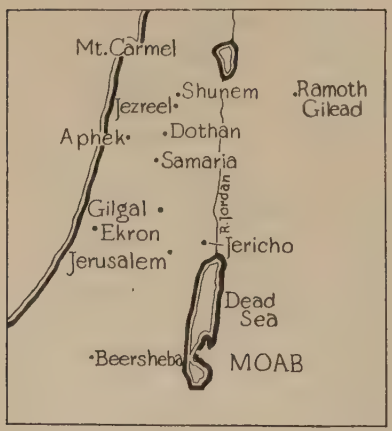
And as Obadiah was in the way, behold, Elijah met him: and he knew him, and fell on his face, and said, "Art thou that my lord Elijah?"

And he answered him, "I am: go, tell thy lord, 'Behold, Elijah is here.' "

And he said, "What have I sinned, that thou wouldest deliver thy servant into the hand of Ahab, to slay me? As the LORD thy God liveth, there is no nation or kingdom, whither my lord hath not sent to seek thee: and when they said, 'He is not there,' he took an oath of the kingdom and nation, that they found thee not. And now thou sayest, 'Go, tell thy lord, "Behold, Elijah is here."'

"And it shall come to pass, as soon as I am gone from thee, that the Spirit of the LORD shall carry thee whither I know not; and so when I come and tell Ahab, and he cannot find thee, he shall slay me: but I, thy servant, fear the LORD from my youth. Was it not told my lord what I did when Jezebel slew the prophets of the LORD, how I hid an hundred men of the LORD's prophets by fifty in a cave, and fed them with bread and water? And now thou sayest, 'Go, tell thy lord, "Behold, Elijah is here"': and he shall slay me."

And Elijah said, "As the LORD of hosts liveth, before whom I stand, I will surely shew myself unto him to-day." —I Kings 18:1–15.



REGIONS OF THE ACTIVITIES OF ELIJAH AND ELISHA

THE CONTEST ON MOUNT CARMEL

So Obadiah went to meet Ahab, and told him: and Ahab went to meet Elijah.

And it came to pass, when Ahab saw Elijah, that Ahab said unto him, "Art thou he that troubleth Israel?"

And he answered, "I have not troubled Israel;

SLOPES OF MOUNT CARMEL

Photograph by W. A. Pottenger expressly for The Book of Life

This great mountain is closely associated with Bible history. It was the scene of the conflict between Elijah and the priests of Baal. Because of the heavy dew, Mount Carmel remains green all the year round. The foot of the mountain is in the sea and a magnificent view is obtained from the summit.

but thou, and thy father's house, in that ye have forsaken the commandments of the LORD, and thou hast followed Baalim. Now therefore send, and gather to me all Israel unto Mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, which eat at Jezebel's table."

So Ahab sent unto all the children of Israel, and gathered the prophets together unto Mount Carmel.

And Elijah came unto all the people, and said, "How long halt ye between two opinions? If the LORD be God, follow him: but if Baal, then follow him." And the people answered him not a word.

Then said Elijah unto the people, "I, even I only, remain a prophet of the LORD; but Baal's prophets are four hundred and fifty men. Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay it on wood, and put

no fire under: and I will dress the other bullock, and lay it on wood, and put no fire under: and call ye on the name of your gods, and I will call on the name of the LORD: and the God that answereth by fire, let him be God."

And all the people answered and said, "It is well spoken."

And Elijah said unto the prophets of Baal, "Choose you one bullock for yourselves, and dress it first; for ye are many; and call on the name of your gods, but put no fire under."

And they took the bullock which was given them, and they dressed it, and called on the name of Baal from morning even until noon, saying, "O Baal, hear us." But there was no voice, nor any that answered. And they leaped upon the altar which was made.

And it came to pass at noon, that Elijah mocked them, and said, "Cry aloud: for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked."

And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them. And it came to pass, when midday was past, and they prophesied until the time of the offering of the evening sacrifice, that there was neither voice, nor any to answer, nor any that regarded.

And Elijah said unto all the people, "Come near unto me." And all the people came near unto him. And he repaired the altar of the LORD that was broken down.

And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the LORD came, saying, "Israel shall be thy name": and with the stones he built an altar in the name of the LORD: and he made a trench about the altar, as great as

would contain two measures of seed. And he put the wood in order, and cut the bullock in pieces, and laid him on the wood, and said, "Fill four barrels with water, and pour it on the burnt sacrifice, and on the wood."

And he said, "Do it the second time." And they did it the second time. And he said, "Do it the third time." And they did it the third time. And the water ran round about the altar; and he filled the trench also with water.

And it came to pass at the time of the offering of the evening sacrifice, that Elijah, the prophet, came near, and said, "LORD God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O LORD, hear me, that this people may know that thou art the LORD God, and that thou hast turned their heart back again."

Then the fire of the LORD fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench.

"THE LORD, HE IS THE GOD"

And when all the people saw it, they fell on their faces: and they said, "The LORD, he is the God; the LORD, he is the God."

And Elijah said unto them, "Take the prophets of Baal; let not one of them escape." And they took them: and Elijah brought them down to the brook Kishon, and slew them there.

A CLOUD LIKE A MAN'S HAND

And Elijah said unto Ahab, "Get thee up, eat and drink; for there is a sound of abundance of rain."

So Ahab went up to eat and to drink.

And Elijah went up to the top of Carmel; and he cast himself down upon the earth, and put his face between

his knees, and said to his servant, "Go up now, look toward the sea."

And he went up, and looked, and said, "There is nothing."

And he said, "Go again seven times."

And it came to pass at the seventh time, that he said, "Behold, there ariseth a little cloud out of the sea, like a man's hand."

And he said, "Go up, say unto Ahab, 'Prepare thy chariot, and get thee down, that the rain stop thee not.'"

And it came to pass in the meanwhile, that the heaven was black with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel. And the hand of the Lord was on Elijah; and he girded up his loins, and ran before Ahab to the entrance of Jezreel.

— I Kings 18:16–46.

Elijah Flees Before Jezebel and Is Ready to Die

And Ahab told Jezebel all that Elijah had done, and withal how he had slain all the prophets with the sword. Then Jezebel sent a messenger to Elijah, saying, "So let the gods do to me, and more also, if I make not thy life as the life of one of them by to-morrow about this time."

And when he saw that, he arose, and went for his life, and came to Beer-sheba, which belongeth to Judah, and left his servant there.

"It is enough; O Lord, take away my life"

But he himself went a day's journey into the wilderness, and came and sat down under a juniper-tree: and he requested for himself that he might die; and said, "It is enough; now, O Lord, take away my life; for I am not better than my fathers."

And as he lay and slept under a juniper-tree, behold, then an angel touched him, and said unto him, "Arise and eat."

A CAKE AND A CRUSE OF WATER

And he looked, and, behold, there was a cake baken on the coals, and a cruse of water at his head. And he did eat and drink, and laid him down again. And the angel of the LORD came again the second time, and touched him, and said, "Arise and eat; because the journey is too great for thee." And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb, the Mount of God.

And he came thither unto a cave, and lodged there; and, behold, the word of the LORD came to him, and he said unto him, "What doest thou here, Elijah?"

And he said, "I have been very jealous for the LORD God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away."

And he said, "Go forth, and stand upon the mount before the LORD." And, behold, the LORD passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the LORD; but the LORD was not in the wind: and after the wind an earthquake; but the LORD was not in the earthquake: and after the earthquake a fire; but the LORD was not in the fire: and after the fire a still small voice.

THE STILL SMALL VOICE

And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. And, behold, there came a voice unto him, and said, "What doest thou here, Elijah?"

And he said, "I have been very jealous for the LORD God of hosts: because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left, and they seek my life, to take it away."

And the LORD said unto him, "Go, return on thy way to the wilderness of Damascus: and when thou comest, anoint Hazael to be king over Syria: and Jehu, the son of Nimshi, shalt thou anoint to be king over Israel: and Elisha, the son of Shaphat of Abel-meholah, shalt thou anoint to be prophet in thy room. And it shall come to pass, that him that escapeth the sword of Hazael shall Jehu slay: and him that escapeth from the sword of Jehu shall Elisha slay. Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him."

—I Kings 19:1-18.

ELIJAH CASTS HIS MANTLE UPON ELISHA

So he departed thence, and found Elisha, the son of Shaphat, who was plowing with twelve yoke of oxen before him, and he with the twelfth: and Elijah passed by him, and cast his mantle upon him. And he left the oxen, and ran after Elijah, and said, "Let me, I pray thee, kiss my father and my mother, and then I will follow thee."

And he said unto him, "Go back again: for what have I done to thee?" And he returned back from him, and took a yoke of oxen, and slew them, and boiled their flesh with the instruments of the oxen, and gave unto the people, and they did eat. Then he arose, and went after Elijah, and ministered unto him. —I Kings 19:19-21.

BATTLE WITH BEN-HADAD

And Ben-hadad, the king of Syria, gathered all his host together: and there were thirty and two kings with

him, and horses, and chariots: and he went up and besieged Samaria, and warred against it. And he sent messengers to Ahab, King of Israel, into the city, and said unto him, "Thus saith Ben-hadad, 'Thy silver and thy gold is mine; thy wives also and thy children, even the goodliest, are mine.'"

And the king of Israel answered and said, "My lord, O king, according to thy saying, I am thine, and all that I have."

And the messengers came again, and said, "Thus speaketh Ben-hadad, saying, 'Although I have sent unto thee, saying, "Thou shalt deliver me thy silver, and thy gold, and thy wives, and thy children"; yet I will send my servants unto thee to-morrow about this time, and they shall search thine house, and the houses of thy servants; and it shall be, that whatsoever is pleasant in thine eyes, they shall put it in their hand, and take it away.'"

Then the king of Israel called all the elders of the land, and said, "Mark, I pray you, and see how this man seeketh mischief: for he sent unto me for my wives, and for my children, and for my silver, and for my gold; and I denied him not."

And all the elders and all the people said unto him, "Hearken not unto him, nor consent."

Wherefore he said unto the messengers of Ben-hadad, "Tell my lord the king, 'All that thou didst send for to thy servant at the first I will do: but this thing I may not do.'" And the messengers departed, and brought him word again.

And Ben-hadad sent unto him, and said, "The gods do so unto me, and more also, if the dust of Samaria shall suffice for handfuls for all the people that follow me."

And the king of Israel answered and said, "Tell him, 'Let not him that girdeth on his harness boast himself as he that putteth it off.' "

And it came to pass, when Ben-hadad heard this message, as he was drinking, he and the kings in the pavilions, that he said unto his servants, "Set yourselves in array." And they set themselves in array against the city.

And, behold, there came a prophet unto Ahab, King of Israel, saying, "Thus saith the LORD, 'Hast thou seen all this great multitude? Behold, I will deliver it into thine hand this day; and thou shalt know that I am the LORD.' "

And Ahab said, "By whom?"

And he said, "Thus saith the LORD, 'Even by the young men of the princes of the provinces.' "

Then he said, "Who shall order the battle?"

And he answered, "Thou."

Then he numbered the young men of the princes of the provinces, and they were two hundred and thirty-two: and after them he numbered all the people, even all the children of Israel, being seven thousand. And they went out at noon. But Ben-hadad was drinking himself drunk in the pavilions, he and the kings, the thirty and two kings that helped him.

And the young men of the princes of the provinces went out first; and Ben-hadad sent out, and they told him, saying, "There are men come out of Samaria."

And he said, "Whether they be come out for peace, take them alive; or whether they be come out for war, take them alive." So these young men of the princes of the provinces came out of the city, and the army which followed them. And they slew every one his man: and the Syrians fled; and Israel pursued them: and Ben-hadad,

the king of Syria, escaped on an horse with the horsemen. And the king of Israel went out, and smote the horses and chariots, and slew the Syrians with a great slaughter.

And the prophet came to the king of Israel, and said unto him, "Go, strengthen thyself, and mark, and see what thou doest: for at the return of the year the king of Syria will come up against thee."

And the servants of the king of Syria said unto him, "Their gods are gods of the hills; therefore they were stronger than we; but let us fight against them in the plain, and surely we shall be stronger than they. And do this thing, take the kings away, every man out of his place, and put captains in their rooms: and number thee an army, like the army that thou hast lost, horse for horse, and chariot for chariot: and we will fight against them in the plain, and surely we shall be stronger than they." And he hearkened unto their voice, and did so.

And it came to pass at the return of the year, that Ben-hadad numbered the Syrians, and went up to Aphek, to fight against Israel. And the children of Israel were numbered, and were all present, and went against them: and the children of Israel pitched before them like two little flocks of kids; but the Syrians filled the country.

And there came a man of God, and spake unto the king of Israel, and said, "Thus saith the LORD, 'Because the Syrians have said, "The LORD is God of the hills, but he is not God of the valleys," therefore will I deliver all this great multitude into thine hand, and ye shall know that I am the LORD.' "

And they pitched one over against the other seven days. And so it was, that in the seventh day the battle was joined: and the children of Israel slew of the Syrians an hundred thousand footmen in one day. But the rest fled to Aphek, into the city; and there a wall fell upon

twenty and seven thousand of the men that were left. And Ben-hadad fled, and came into the city, into an inner chamber.

And his servants said unto him, "Behold now, we have heard that the kings of the house of Israel are merciful kings: let us, I pray thee, put sackcloth on our loins, and ropes upon our heads, and go out to the king of Israel: peradventure he will save thy life."

So they girded sackcloth on their loins, and put ropes on their heads, and came to the king of Israel, and said, "Thy servant Ben-hadad saith, 'I pray thee, let me live.' "

And he said, "Is he yet alive? He is my brother."

Now the men did diligently observe whether anything would come from him, and did hastily catch it: and they said, "Thy brother Ben-hadad."

Then he said, "Go ye, bring him."

Then Ben-hadad came forth to him; and he caused him to come up into the chariot.

And Ben-hadad said unto him, "The cities, which my father took from thy father, I will restore; and thou shalt make streets for thee in Damascus, as my father made in Samaria."

Then said Ahab, "I will send thee away with this covenant." So he made a covenant with him, and sent him away.

And a certain man of the sons of the prophets said unto his neighbour in the word of the LORD, "Smite me, I pray thee." And the man refused to smite him.

Then said he unto him, "Because thou hast not obeyed the voice of the LORD, behold, as soon as thou art departed from me, a lion shall slay thee."

And as soon as he was departed from him, a lion found him, and slew him.

Then he found another man, and said, "Smite me, I

pray thee." And the man smote him, so that in smiting he wounded him.

So the prophet departed, and waited for the king by the way, and disguised himself with ashes upon his face. And as the king passed by, he cried unto the king: and he said, "Thy servant went out into the midst of the battle; and, behold, a man turned aside, and brought a man unto me, and said, 'Keep this man: if by any means he be missing, then shall thy life be for his life, or else thou shalt pay a talent of silver.' And as thy servant was busy here and there, he was gone."

And the king of Israel said unto him, "So shall thy judgment be; thyself hast decided it."

And he hasted, and took the ashes away from his face; and the king of Israel discerned him that he was of the prophets. And he said unto him, "Thus saith the LORD, 'Because thou hast let go out of thy hand a man whom I appointed to utter destruction, therefore thy life shall go for his life, and thy people for his people.'" And the king of Israel went to his house heavy and displeased, and came to Samaria. —I Kings 20.

NABOTH'S VINEYARD

And it came to pass after these things, that Naboth, the Jezreelite, had a vineyard, which was in Jezreel, hard by the palace of Ahab, King of Samaria.

And Ahab spake unto Naboth, saying, "Give me thy vineyard, that I may have it for a garden of herbs, because it is near unto my house: and I will give thee for it a better vineyard than it; or, if it seem good to thee, I will give thee the worth of it in money."

And Naboth said to Ahab, "The LORD forbid it me, that I should give the inheritance of my fathers unto thee."

And Ahab came into his house heavy and displeased because of the word which Naboth, the Jezreelite, had spoken to him: for he had said, "I will not give thee the inheritance of my fathers." And he laid him down upon his bed, and turned away his face, and would eat no bread.

THE EVIL PLOT OF JEZEBEL: "I WILL GIVE THEE THE VINEYARD"

But Jezebel, his wife, came to him, and said unto him, "Why is thy spirit so sad, that thou eatest no bread?"

And he said unto her, "Because I spake unto Naboth, the Jezreelite, and said unto him, 'Give me thy vineyard for money; or else, if it please thee, I will give thee another vineyard for it': and he answered, 'I will not give thee my vineyard.'"

And Jezebel, his wife, said unto him, "Dost thou now govern the kingdom of Israel? Arise, and eat bread, and let thine heart be merry: I will give thee the vineyard of Naboth, the Jezreelite."

So she wrote letters in Ahab's name, and sealed them with his seal, and sent the letters unto the elders and to the nobles that were in his city, dwelling with Naboth. And she wrote in the letters, saying, "Proclaim a fast, and set Naboth on high among the people: and set two men, sons of Belial, before him, to bear witness against him, saying, 'Thou didst blaspheme God and the king.' And then carry him out, and stone him, that he may die."

And the men of his city, even the elders and the nobles who were the inhabitants in his city, did as Jezebel had sent unto them, and as it was written in the letters which she had sent unto them. They proclaimed a fast, and set Naboth on high among the people. And there came

Samaria

Not much remains today of the famous capital of the Northern Kingdom. "Omri bought the hill of Samaria for two talents of silver, and built on the hill, and called the name of the city which he built, after the name of the owner of the hill, Samaria."—*I Kings 16:23, 24.* For one hundred and fifty-nine years the city which was built by the Northern kings as a rival of Jerusalem retained its proud position; then it was taken after a siege of three years by Shalmaneser, King of Assyria, and the Northern Kingdom came to an end.

in two men, children of Belial, and sat before him: and the men of Belial witnessed against him, even against Naboth, in the presence of the people, saying, "Naboth, did blaspheme God and the king." Then they carried him forth out of the city, and stoned him with stones, that he died. Then they sent to Jezebel, saying, "Naboth is stoned, and is dead."

And it came to pass, when Jezebel heard that Naboth was stoned, and was dead, that Jezebel said to Ahab, "Arise, take possession of the vineyard of Naboth, the Jezreelite, which he refused to give thee for money: for Naboth is not alive, but dead."

And it came to pass, when Ahab heard that Naboth was dead, that Ahab rose up to go down to the vineyard of Naboth, the Jezreelite, to take possession of it.

—I Kings 21:1–16.

Elijah Pronounces Doom upon the House of Ahab

And the word of the Lord came to Elijah, the Tishbite, saying, "Arise, go down to meet Ahab, King of Israel, which is in Samaria: behold, he is in the vineyard of Naboth, whither he is gone down to possess it. And thou shalt speak unto him, saying, 'Thus saith the Lord, "Hast thou killed, and also taken possession?"' and thou shalt speak unto him, saying, 'Thus saith the Lord, "In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine."'"

And Ahab said to Elijah, "Hast thou found me, O mine enemy?"

And he answered, "I have found thee: because thou hast sold thyself to work evil in the sight of the Lord. Behold, I will bring evil upon thee, and will take away thy posterity, and will cut off from Ahab every one who is left in Israel, and will make thine house like the house

of Jeroboam, the son of Nebat, and like the house of Baasha, the son of Ahijah, for the provocation wherewith thou hast provoked me to anger, and made Israel to sin.

"And of Jezebel also spake the LORD, saying, 'The dogs shall eat Jezebel by the wall of Jezreel. Him that dieth of Ahab in the city the dogs shall eat; and him that dieth in the field shall the fowls of the air eat.'"

But there was none like unto Ahab, which did sell himself to work wickedness in the sight of the LORD, whom Jezebel, his wife, stirred up. And he did very abominably in following idols, according to all things as did the Amorites, whom the LORD cast out before the children of Israel. And it came to pass, when Ahab heard those words, that he rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly.

And the word of the LORD came to Elijah, the Tishbite, saying, "Seest thou how Ahab humbleth himself before me? Because he humbleth himself before me, I will not bring the evil in his days: but in his son's days will I bring the evil upon his house." —I Kings 21:17–29.

(The parallel account from Chronicles of the battle at Ramoth-gilead in which Jehoshaphat joined with Ahab is given under the Story of Jehoshaphat in this volume. The conclusion given in the Book of Kings follows.)

THE DOGS LICK UP THE BLOOD OF AHAB

So the king died, and was brought to Samaria; and they buried the king in Samaria. And one washed the chariot in the pool of Samaria; and the dogs licked up his blood; and they washed his armour; according unto the word of the LORD which he spake.

Now the rest of the acts of Ahab, and all that he did, and the ivory house which he made, and all the cities that he built, are they not written in the book of the chronicles of the kings of Israel? So Ahab slept with his fathers.

—I Kings 22:37–40.

Ahaziah

The reign of Ahaziah, of a few months only, was of little importance.

Elijah Predicts the Death of the King

THEN Moab rebelled against Israel after the death of Ahab. And Ahaziah fell down through a lattice in his upper chamber that was in Samaria, and was sick: and he sent messengers, and said unto them, "Go, enquire of Baal-zebub, the god of Ekron, whether I shall recover of this disease."

But the angel of the Lord said to Elijah, the Tishbite, "Arise, go up to meet the messengers of the king of Samaria, and say unto them, 'Is it not because there is not a God in Israel, that ye go to enquire of Baal-zebub, the god of Ekron? Now therefore thus saith the Lord, "Thou shalt not come down from that bed on which thou art gone up, but shall surely die."' " And Elijah departed.

And when the messengers turned back unto him, he said unto them, "Why are ye now turned back?"

And they said unto him, "There came a man up to meet us, and said unto us, 'Go, turn again unto the king that sent you, and say unto him, "Thus saith the Lord, 'Is it not because there is not a God in Israel, that thou sendest to enquire of Baal-zebub, the god of Ekron? Therefore thou shalt not come down from that bed on which thou art gone up, but shalt surely die.' " ' "

And he said unto them, "What manner of man was he which came up to meet you, and told you these words?"

And they answered him, "He was an hairy man, and girt with a girdle of leather about his loins."

And he said, "It is Elijah, the Tishbite."

Then the king sent unto him a captain of fifty with his fifty. And he went up to him: and, behold, he sat on the top of an hill. And he spake unto him, "Thou man of God, the king hath said, 'Come down.' "

And Elijah answered and said to the captain of fifty, "If I be a man of God, then let fire come down from heaven, and consume thee and thy fifty." And there came down fire from heaven, and consumed him and his fifty.

Again also he sent unto him another captain of fifty with his fifty. And he answered and said unto him, "O man of God, thus hath the king said, 'Come down quickly.' "

And Elijah answered and said unto them, "If I be a man of God, let fire come down from heaven, and consume thee and thy fifty." And the fire of God came down from heaven, and consumed him and his fifty.

And he sent again a captain of the third fifty with his fifty. And the third captain of fifty went up, and came and fell on his knees before Elijah, and besought him, and said unto him, "O man of God, I pray thee, let my life, and the life of these fifty thy servants, be precious in thy sight. Behold, there came fire down from heaven, and burnt up the two captains of the former fifties with their fifties: therefore let my life now be precious in thy sight."

And the angel of the LORD said unto Elijah, "Go down with him: be not afraid of him." And he arose, and went down with him unto the king.

And he said unto him, "Thus saith the LORD, 'Forasmuch as thou hast sent messengers to enquire of Baalzebub, the god of Ekron, is it not because there is no God in Israel to enquire of his word? Therefore thou shalt not

come down off that bed on which thou art gone up, but shalt surely die.' "

So he died according to the word of the LORD which Elijah had spoken. And Jehoram reigned in his stead in the second year of Jehoram, the son of Jehoshaphat, King of Judah; because he had no son. —II Kings 1:1–17.

The Last Days of Elijah

Elijah is Taken up in a Whirlwind

AND it came to pass, when the Lord would take up Elijah into heaven by a whirlwind, that Elijah went with Elisha from Gilgal. And Elijah said unto Elisha, "Tarry here, I pray thee; for the Lord hath sent me to Beth-el."

And Elisha said unto him, "As the Lord liveth, and as thy soul liveth, I will not leave thee." So they went down to Beth-el.

And the sons of the prophets that were at Beth-el came forth to Elisha, and said unto him, "Knowest thou that the Lord will take away thy master from thy head to-day?"

And he said, "Yea, I know it; hold ye your peace."

And Elijah said unto him, "Elisha, tarry here, I pray thee, for the Lord hath sent me to Jericho."

And he said, "As the Lord liveth, and as thy soul liveth, I will not leave thee." So they came to Jericho.

And the sons of the prophets that were at Jericho came to Elisha, and said unto him, "Knowest thou that the Lord will take away thy master from thy head to-day?"

And he answered, "Yea, I know it; hold ye your peace."

And Elijah said unto him, "Tarry, I pray thee, here; for the Lord hath sent me to Jordan."

And he said, "As the Lord liveth, and as thy soul liveth, I will not leave thee." And they two went on.

And fifty men of the sons of the prophets went, and stood to view afar off: and the two stood by Jordan.

And Elijah took his mantle, and wrapped it together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground.

ELISHA'S PRAYER, "A DOUBLE PORTION OF THY SPIRIT"

And it came to pass, when they were gone over, that Elijah said unto Elisha, "Ask what I shall do for thee, before I be taken away from thee."

And Elisha said, "I pray thee, let a double portion of thy spirit be upon me."

And he said, "Thou hast asked a hard thing: nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so."

THE CHARIOT AND HORSES OF FIRE

And it came to pass, as they still went on and talked, that, behold, there appeared a chariot of fire and horses of fire, and parted both asunder; and Elijah went up by a whirlwind into heaven.

And Elisha saw it, and he cried, "My father, my father, the chariot of Israel, and the horsemen thereof."

And he saw him no more: and he took hold of his own clothes, and rent them in two pieces.

ELISHA TAKES THE MANTLE OF ELIJAH

He took up also the mantle of Elijah that fell from him, and went back, and stood by the bank of Jordan: and he took the mantle of Elijah that fell from him, and smote the waters, and said, "Where is the LORD God of Elijah?" and when he also had smitten the waters, they parted hither and thither: and Elisha went over.

And when the sons of the prophets which were to view at Jericho saw him, they said, "The spirit of

Elijah doth rest on Elisha." And they came to meet him, and bowed themselves to the ground before him.

And they said unto him, "Behold now, there be with thy servants fifty strong men; let them go, we pray thee, and seek thy master: lest peradventure the Spirit of the LORD hath taken him up, and cast him upon some mountain, or into some valley."

And he said, "Ye shall not send."

And when they urged him till he was ashamed, he said, "Send." They sent therefore fifty men; and they sought three days, but found him not.

And when they came again to him, for he tarried at Jericho, he said unto them, "Did I not say unto you, 'Go not'?" —II Kings 2:1–18.

Jehoram or Joram

Jehoram, the second son of Ahab, succeeded his brother. He seems to have made some feeble efforts for reform at the beginning of his reign, but they were not genuine. At heart, he was faithful to the religion of his mother. He was held in check, however, by the watchfulness of Elisha. The king dared not oppose the prophet openly and the prophet in turn served Israel without an open break with the king, until the time came when he struck, secretly but decisively, in the person of Jehu. Elisha had given Jehoram his chance; he had weighed him in the balance and found him wanting. When the time came, he delivered Israel of the breed of Ahab.

Jehoram appears to have been a man of ability as were all the house of Omri, but he must have feared the man who made no open threats, who possessed none of the wild fury of his predecessor, who was polite, a welcome guest in the homes of the rich. The king could always, to his discomfort, detect the veiled sarcasm beneath the outwardly gracious manner. The shadow of the man was always crossing his path, marring his pleasure. The stout man with the bald head was his master and the master of Israel. Jehoram secretly hated him as many kings have hated men greater than themselves, the real rulers of the nation,—as Edward IV hated Warwick, as Henry VIII hated Cromwell, as Louis XIII hated Richelieu. He had good reason to hate and to fear. The house of Omri was nearing its tragic end. Not only the king but the queen mother was near the end predicted by Elijah for that accursed house. There must have been something more terrible, more sinister, in the quiet deadly hostility of Elisha than in the furious outbursts of Elijah. Elisha is an example of the man who waits, but who in the end always accomplishes his purpose.

The time came. Jehoram was nursing a wound received in battle, and his cousin, the king of Judah, was with him. One day a cloud of dust was seen rising on the plain, and death, in the person of Jehu, was upon them. The details of the tragedy are given with a dramatic intensity rarely surpassed. Not even in the great tragedies of Aeschylus and Sophocles do the fates pursue their victims more relentlessly and involve them in a more tragic doom.

Side by side with these tremendous pictures of royal tragedy we have glimpses through the various stories of Elijah and Elisha of the simple life of the people, like that afforded by the story of Ruth in the times of the Judges, which show that even in the most turbulent days of war involving the toppling down of royal houses, the humble life of the people goes on without interruption. God puts down the mighty from their seats and even while the tumult rages he exalts his children of low degree.

The Rebellion of Mesha, the Royal Sheepmaster

NOW Jehoram, the son of Ahab, began to reign over Israel in Samaria the eighteenth year of Jehoshaphat, King of Judah, and reigned twelve years. And he wrought evil in the sight of the LORD; but not like his father, and like his mother: for he put away the image of Baal that his father had made. Nevertheless he cleaved unto the sins of Jeroboam, the son of Nebat, which made Israel to sin; he departed not therefrom.

And Mesha, King of Moab, was a sheepmaster, and rendered unto the king of Israel an hundred thousand lambs, and an hundred thousand rams, with the wool. But it came to pass, when Ahab was dead, that the king of Moab rebelled against the king of Israel.

And King Jehoram went out of Samaria the same time, and numbered all Israel. And he went and sent to Jehoshaphat, the king of Judah, saying, "The king of Moab hath rebelled against me: wilt thou go with me against Moab to battle?"

And he said, "I will go up: I am as thou art, my people as thy people, and my horses as thy horses."

And he said, "Which way shall we go up?" And he answered, "The way through the wilderness of Edom."

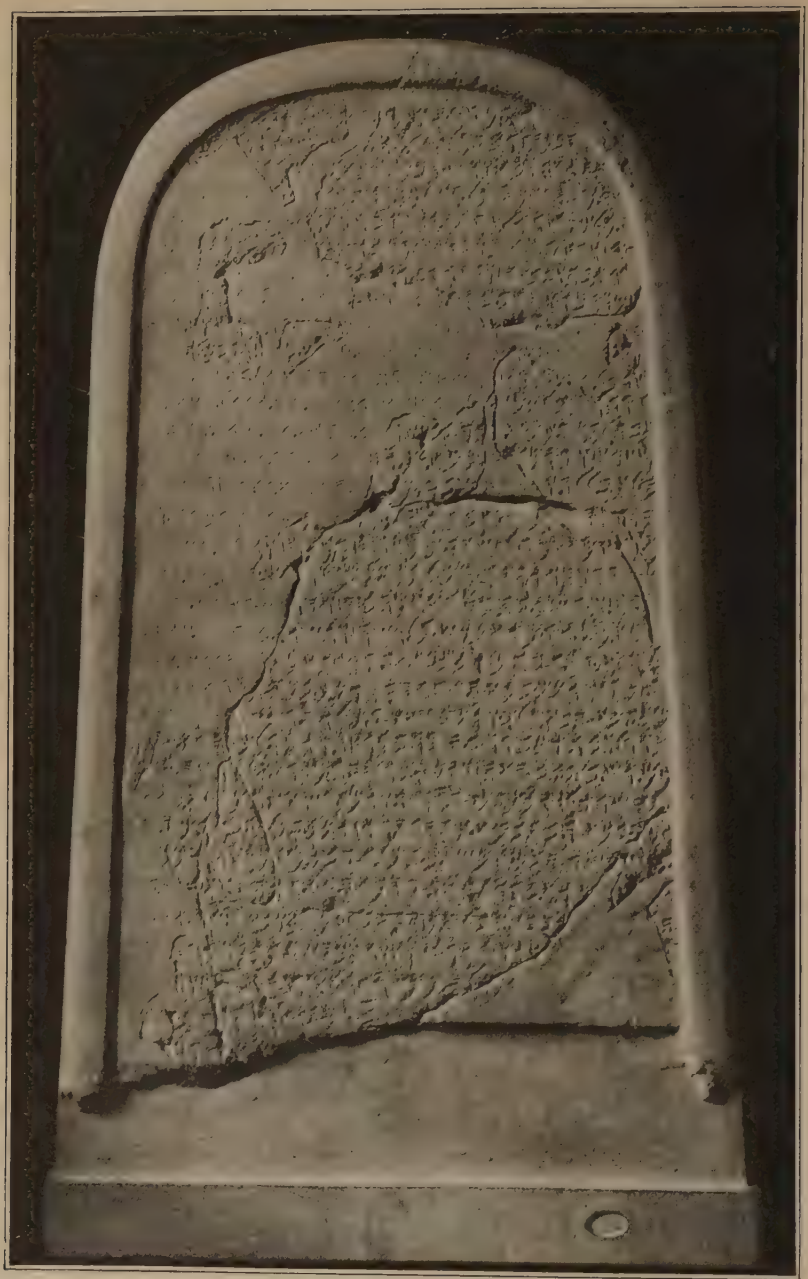
So the king of Israel went, and the king of Judah, and the king of Edom: and they fetched a compass of seven

The Moabite Stone

From a replica in the Metropolitan Museum, New York, of the Original in the Louvre, Paris.

This famous monument was erected by Mesha, the "Sheep-master" of Moab, to celebrate his successful revolt from Israel. It was discovered in 1868 by a German missionary. It was then entire, but before it could be secured by the French authorities who had heard of its discovery, the Arabs had built a fire under it and then poured water on it, breaking it into fragments. The fragments were secured, put together, and this important document is now in the Museum of the Louvre at Paris. It is three feet broad, ten inches high and ten feet long. The translation of the inscription is as follows:—

"I, Mesha, am the son of Chemosh-Gad, King of Moab, the Dibonite. My father reigned over Moab thirty years, and I reigned after my father. And I erected this stone to Chemosh at Kirkha, a [stone of] salvation, for he saved me from all despoilers, and made me see my desire upon all my enemies, even upon Omri, King of Israel. Now they afflicted Moab many days, for Chemosh was angry with his land. His son succeeded him; and he also said, I will afflict Moab. In my days [Chemosh] said [Let us go] and I will see my desire on him and his house, and I will destroy Israel with an everlasting destruction. Now Omri took the land of Medeba, and [the enemy] occupied it in [his days and in] the days of his son, forty years. And Chemosh [had mercy] on it in my days; and I fortified Baal-Meon, and made therein the tank, and I fortified Kiriathaim. For the men of Gad dwelt in the land of [Atar]oth of old, and the king [of] Israel fortified for himself Ataroth, and I assaulted the wall and captured it, and killed all the warriors of the wall for the well-pleasing of Chemosh and Moab; and I removed from it all the spoil, and I [offered] it before Chemosh in Kirjath; and I placed therein the men of Siran and the men of Mochrath. And Chemosh said to me, Go take Nebo against Israel. [And I] went in the night, and I fought against it from the break of dawn till noon, and I took and slew in all seven thousand [men, but I did not kill] the women [and] maidens, for [I] devoted them to Ashtar-Chemosh; and I took from it the vessels of Yahveh, and offered them before Chemosh. And the king of Israel fortified Jahaz and occupied it, when he made war against me; and Chemosh drove him out before [me, and] I took from Moab two hundred men, all its poor, and placed them in Jahaz, and took it to annex it to Dibon. I built Kirkha, the wall of the forest, and the wall of the city, and I built the gates thereof, and I built the towers thereof, and I built the palace, and I made the prisons for the criminals within the walls. And there was no cistern in the wall at Kirkha, and I said to all the people, Make for yourselves, every man, a cistern in his house. And I dug the ditch for Kirkha by means of the [captive] men of Israel. I built Aroer, and I made the road across the Arnon. I built Beth-Bamoth, for it was destroyed; I built Bezer, for it was cut [down] by the armed men of Dibon, for all Dibon was now loyal; and I reigned from Bikran, which I added to my land, and I built [Beth-Gamul] and Beth-Diblathaim and Beth-Baal-Meon, and I placed there the poor [people] of the land. And as to Horonaim, [the men of Edom] dwelt therein [from of old.] And Chemosh said to me, Go down, make war against Horonaim and take [it. And I assaulted it, and I took it and] Chemosh [restored it] in my days. Wherefore I made . . . . year . . . . . and I . . ."



days' journey: and there was no water for the host, and for the cattle that followed them.

And the king of Israel said, "Alas! that the LORD hath called these three kings together, to deliver them into the hand of Moab!"

THE KINGS TURN TO ELISHA FOR HELP

But Jehoshaphat said, "Is there not here a prophet of the LORD, that we may enquire of the LORD by him?"

And one of the king of Israel's servants answered and said, "Here is Elisha, the son of Shaphat, which poured water on the hands of Elijah."

And Jehoshaphat said, "The word of the LORD is with him." So the king of Israel and Jehoshaphat and the king of Edom went down to him.

And Elisha said unto the king of Israel, "What have I to do with thee? Get thee to the prophets of thy father, and to the prophets of thy mother."

And the king of Israel said unto him, "Nay: for the LORD hath called these three kings together, to deliver them into the hand of Moab."

And Elisha said, "As the LORD of hosts liveth, before whom I stand, surely, were it not that I regard the presence of Jehoshaphat, the king of Judah, I would not look toward thee, nor see thee. But now bring me a minstrel."

And it came to pass, when the minstrel played, that the hand of the LORD came upon him. And he said, "Thus saith the LORD, 'Make this valley full of ditches.'

WITHOUT WIND OR RAIN THE VALLEY IS FILLED WITH WATER

"For thus saith the LORD, 'Ye shall not see wind, neither shall ye see rain; yet that valley shall be filled

with water, that ye may drink, both ye, and your cattle, and your beasts.' And this is but a light thing in the sight of the LORD: he will deliver the Moabites also into your hand. And he shall smite every fenced city, and every choice city, and shall fell every good tree, and stop all wells of water, and mar every good piece of land with stones."

And it came to pass in the morning, when the meat offering was offered, that, behold, there came water by the way of Edom, and the country was filled with water.

And when all the Moabites heard that the kings were come up to fight against them, they gathered all that were able to put on armour, and upward, and stood in the border.

THE RED SUN MAKES THE WATER SEEM LIKE BLOOD TO THE MEN OF MOAB

And they rose up early in the morning, and the sun shone upon the water, and the Moabites saw the water on the other side as red as blood: and they said, "This is blood: the kings are surely slain, and they have smitten one another: now therefore, Moab, to the spoil."

And when they came to the camp of Israel, the Israelites rose up and smote the Moabites, so that they fled before them: but they went forward smiting the Moabites, even in their country. And they beat down the cities, and on every good piece of land cast every man his stone, and filled it; and they stopped all the wells of water, and felled all the good trees: only in Kir-haraseth left they the stones thereof; howbeit the slingers went about it, and smote it.

And when the king of Moab saw that the battle was too sore for him, he took with him seven hundred men that drew swords, to break through even unto the king of

Edom: but they could not. Then he took his eldest son that should have reigned in his stead, and offered him for a burnt offering upon the wall. And there was great indignation against Israel: and they departed from him, and returned to their own land. — II Kings 3.

ELISHA'S FOUNTAIN

Photograph by W. A. Pottenger expressly for The Book of Life

This is supposed to be the fountain the waters of which Elisha turned from bitter to sweet. In Bible Lands salt water is commonly called bitter; fresh water, sweet. This fountain is near ancient Jericho and not a great distance from the Dead Sea.

In this picture may be seen Herod's gardens still rich in production of vegetables and fruit; noted today for the choicest oranges and bananas grown in all Palestine.

Elisha the Prophet

The spirit of Elijah fell upon Elisha. The two prophets worked together for six or seven years and then Elisha began a career, not less significant but along different lines, which covered a period of sixty years. The prophet Elisha has been somewhat overshadowed in popular thought by the greater fame of Elijah. Elijah was the man of destiny; his work was of a more revolutionary, spectacular, and dramatic nature. No less important, however, was Elisha's task during the constructive period.

His work was to maintain the prophetic energy, to inspire and train the younger prophets, to lay the foundations for that later brilliant prophetic era which produced Amos, Micah, and Isaiah.

Elisha differed from the older prophet in many respects. Elijah possessed the spirit of the desert from which he came. He was vehement, rough, uncouth, wholly lacking in social graces, avoiding cities, hating his foes with a deadly hatred, overflowing with zeal as a mountain brook is filled with its torrent after a storm. There was another side of his nature which came out in quiet friendships, but his character was most marked by grandeur and power.

Elisha, on the other hand, was, for the most part, gentle, urbane, a frequenter of cities and courts, the friend of kings and the rich. With the single exception of his vengeance on the children who mocked him, more characteristic certainly of Elijah than of Elisha, he was never headstrong nor vindictive. He was always doing some kind deed, making bitter waters sweet, saving the young prophets from the deadly herb which had poisoned their food, even rescuing the ax head lost by the workmen by the Jordan. Yet he was not lacking in courage and resourcefulness, too. For years he held Israel in the hollow of his hand. Kings revered and feared him, or hated him and feared him. Elijah was a prophet only. Elisha was a prophet and a great statesman, too. His genius was entirely different from that of Elijah, but it would not be fair to say that it was of an inferior type. Each was an extraordinary character, filling his time with the splendor of a mighty personality. They were of the august company of the immortals; few greater souls have lived upon the earth.

PATRIARCH OF PALESTINE

Photograph by Professor Lewis Bayles Paton

This picturesque old gentleman is making molasses on the circular stone shown in the photograph. He makes it as a by-product of the grape harvest.

The Healing of the Waters

AND the men of Jericho said unto Elisha, "Behold, I pray thee, the situation of this city is pleasant, as my lord seeth: but the water is naught, and the ground barren."

And he said, "Bring me a new cruse, and put salt therein." And they brought it to him.

And he went forth unto the spring of the waters, and cast the salt in there, and said, "Thus saith the Lord, 'I have healed these waters; there shall not be from thence any more death or barren land.' " So the waters were healed unto this day, according to the saying of Elisha which he spake. —II Kings 2:19-22.

The Fate of the Rude Children

And he went up from thence unto Beth-el: and as he was going up by the way, there came forth little children out of the city, and mocked him, and said unto him, "Go up, thou bald head; go up, thou bald head." And he turned back, and looked on them, and cursed them in the name of the Lord. And there came forth two she bears out of the wood, and tare forty and two children of them. And he went from thence to Mount Carmel, and from thence he returned to Samaria.

— II Kings 2:23–25.

HOUSE OF PALESTINE WITH STAIRS GOING UP ON THE OUTSIDE

Photograph by Professor Lewis Bayles Paton

This might be the house in Shunem, which belonged to the rich woman, with stairs going up on the outside and a chamber on the wall for Elisha.

"The woman said to her husband, 'Let us make a little chamber, I pray thee, on the wall; and let us set for him there a bed, and a table, and a stool, and a candlestick: and it shall be, when he cometh to us, that he shall turn in thither.'" —*II Kings 4:9, 10.*

Elisha Does a Kindness to a Widow

Now there cried a certain woman of the wives of the sons of the prophets unto Elisha, saying, "Thy servant, my husband, is dead; and thou knowest that thy servant did fear the Lord: and the creditor is come to take unto him my two sons to be bondmen."

And Elisha said unto her, "What shall I do for thee? Tell me, what hast thou in the house?"

And she said, "Thine handmaid hath not anything in the house, save a pot of oil."

Then he said, "Go, borrow thee vessels abroad

of all thy neighbours, even empty vessels; borrow not a few. And when thou art come in, thou shalt shut the door upon thee and upon thy sons, and shalt pour out into all those vessels, and thou shalt set aside that which is full."

So she went from him, and shut the door upon her and upon her sons, who brought the vessels to her; and she poured out. And it came to pass, when the vessels were full, that she said unto her son, "Bring me yet a vessel."

And he said unto her, "There is not a vessel more." And the oil stayed.

Then she came and told the man of God. And he said, "Go, sell the oil, and pay thy debt, and live thou and thy children of the rest." — II Kings 4:1–7.

The Rich Woman of Shunem

And it fell on a day, that Elisha passed to Shunem, where was a great woman; and she constrained him to eat bread. And so it was, that as oft as he passed by, he turned in thither to eat bread.

She makes a little chamber on the wall and furnishes it with a bed, a table, a stool, and a candlestick

And she said unto her husband, "Behold now, I perceive that this is an holy man of God, which passeth by us continually. Let us make a little chamber, I pray thee, on the wall; and let us set for him there a bed, and a table, and a stool, and a candlestick: and it shall be, when he cometh to us, that he shall turn in thither."

And it fell on a day, that he came thither, and he turned into the chamber, and lay there. And he said to Gehazi, his servant, "Call this Shunammite." And when he had called her, she stood before him.

"I DWELL AMONG MINE OWN PEOPLE"

And he said unto him, "Say now unto her, 'Behold, thou hast been careful for us with all this care; what is to be done for thee? Wouldest thou be spoken for to the king, or to the captain of the host?'"

And she answered, "I dwell among mine own people."

And he said, "What then is to be done for her?"

And Gehazi answered, "Verily she hath no child, and her husband is old."

And he said, "Call her." And when he had called her, she stood in the door.

And he said, "About this season, according to the time of life, thou shalt embrace a son."

And she said, "Nay, my lord, thou man of God, do not lie unto thine handmaid."

And the woman bare a son at that season that Elisha had said unto her, according to the time of life.

A SICK MAN IN THE EAST

Photograph by Professor Lewis Bayles Paton

Sickness is still a terrible calamity in the East. This man lies upon the floor in his misery while his friends have dipped their hands in blood and marked the prints of them about the door to keep away evil spirits. How different were the methods of Jesus!

"And when Jesus departed thence, two blind men followed him, crying, and saying, 'Thou son of David, have mercy on us.'

"And when he was come into the house, the blind men came to him: and Jesus saith unto them, 'Believe ye that I am able to do this?'

"They said unto him, 'Yea, Lord.'

"Then touched he their eyes, saying, 'According to your faith be it unto you.'"—*Matthew 9:27–29.*

THE SON OF THE WOMAN OF SHUNEM IS OVERCOME BY THE HEAT

And when the child was grown, it fell on a day, that he went out to his father to the reapers.

And he said unto his father, "My head, my head."

And he said to a lad, "Carry him to his mother."

And when he had taken him, and brought him to his mother, he sat on her knees till noon, and then died. And she went up, and laid him on the bed of the man of God, and shut the door upon him, and went out. And she called unto her husband, and said, "Send me, I pray thee, one of the young men, and one of the asses, that I may run to the man of God, and come again."

And he said, "Wherefore wilt thou go to him today? It is neither new moon, nor Sabbath."

THE FAITH OF THE SHUNAMMITE WOMAN

And she said, "It shall be well."

Then she saddled an ass, and said to her servant, "Drive, and go forward; slack not thy riding for me, except I bid thee."

So she went and came unto the man of God to Mount Carmel. And it came to pass, when the man of God saw her afar off, that he said to Gehazi, his servant, "Behold, yonder is that Shunammite: run now, I pray thee, to meet her, and say unto her, 'Is it well with thee? Is it well with thy husband? Is it well with the child?' "

And she answered, "It is well."

And when she came to the man of God to the hill, she caught him by the feet: but Gehazi came near to thrust her away. And the man of God said, "Let her alone; for her soul is vexed within her: and the LORD hath hid it from me, and hath not told me."

Then she said, "Did I desire a son of my lord? Did I not say, 'Do not deceive me'? "

Then he said to Gehazi, "Gird up thy loins, and take my staff in thine hand, and go thy way: if thou meet

any man, salute him not; and if any salute thee, answer him not again: and lay my staff upon the face of the child."

And the mother of the child said, "As the LORD liveth, and as thy soul liveth, I will not leave thee." And he arose, and followed her.

And Gehazi passed on before them, and laid the staff upon the face of the child; but there was neither voice, nor hearing. Wherefore he went again to meet him, and told him, saying, "The child is not awaked."

ELISHA RESTORES THE LITTLE LAD TO LIFE

And when Elisha was come into the house, behold, the child was dead, and laid upon his bed. He went in, therefore, and shut the door upon them twain, and prayed unto the LORD. And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and he stretched himself upon the child; and the flesh of the child waxed warm. Then he returned, and walked in the house to and fro; and went up, and stretched himself upon him: and the child sneezed seven times, and the child opened his eyes. And he called Gehazi, and said, "Call this Shunammite." So he called her.

And when she was come in unto him, he said, "Take up thy son." Then she went in, and fell at his feet, and bowed herself to the ground, and took up her son, and went out. — II Kings 4:8–37.

DEATH IN THE GREAT POT

And Elisha came again to Gilgal: and there was a dearth in the land; and the sons of the prophets were sitting before him: and he said unto his servant, "Set on

the great pot, and seethe pottage for the sons of the prophets." And one went out into the field to gather herbs, and found a wild vine, and gathered thereof wild gourds, his lap full, and came and shred them into the pot of pottage: for they knew them not. So they poured out for the men to eat. And it came to pass, as they were eating of the pottage, that they cried out, and said, "O thou man of God, there is death in the pot." And they could not eat thereof.

But he said, "Then bring meal."

And he cast it into the pot; and he said, "Pour out for the people, that they may eat." And there was no harm in the pot. — II Kings 4:38–41.

PRINTS OF HANDS DIPPED IN BLOOD OUTSIDE THE DOOR OF A SICK MAN TO KEEP OFF EVIL SPIRITS

Photograph by Professor Lewis Bayles Paton

THE JORDAN RIVER
Photograph by W. A. Pottenger expressly for The Book of Life

Twenty Loaves of Barley and Ears of Corn in the Husk Are Enough for a Hundred Men

And there came a man from Baal-shalisha, and brought the man of God bread of the firstfruits, twenty loaves of barley, and full ears of corn in the husk thereof. And he said, "Give unto the people, that they may eat."

And his servitor said, "What, should I set this before an hundred men?"

He said again, "Give the people, that they may eat: for thus saith the Lord, 'They shall eat, and shall leave thereof.' "

So he set it before them, and they did eat, and left thereof, according to the word of the Lord.

—II Kings 4:42–44.

The Great Captain and the Little Captive Maid

Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honourable, because by him the Lord had given deliverance unto

Syria: he was also a mighty man in valour, but he was a leper.

THE LITTLE CAPTIVE MAID TELLS HER MISTRESS OF THE PROPHET IN SAMARIA

And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid; and she waited on Naaman's wife.

And she said unto her mistress, "Would God my lord were with the prophet that is in Samaria for he would recover him of his leprosy!"

And one went in, and told his lord, saying, "Thus and thus said the maid that is of the land of Israel."

THE KING OF SYRIA WRITES A LETTER TO THE KING OF ISRAEL

And the king of Syria said, "Go to, go, and I will send a letter unto the king of Israel." And he departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment.

And he brought the letter to the king of Israel, saying, "Now when this letter is come unto thee, behold, I have therewith sent Naaman, my servant, to thee, that thou mayest recover him of his leprosy."

THE DESPAIR OF THE KING OF ISRAEL

And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, "Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? Wherefore consider, I pray you, and see how he seeketh a quarrel against me."

And it was so, when Elisha, the man of God, had heard that the king of Israel had rent his clothes, that he sent to the king, saying, "Wherefore hast thou rent thy

clothes? Let him come now to me, and he shall know that there is a prophet in Israel."

NAAMAN COMES TO ELISHA

So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha. And Elisha sent a messenger unto him, saying, "Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean."

But Naaman was wroth, and went away, and said, "Behold, I thought, 'He will surely come out to me, and stand, and call on the name of the LORD his God, and strike his hand over the place, and recover the leper.'

"ARE NOT THE RIVERS OF DAMASCUS BETTER THAN THE RIVERS OF ISRAEL?"

"Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? May I not wash in them, and be clean?" So he turned and went away in a rage.

And his servants came near, and spake unto him, and said, "My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? How much rather then, when he saith to thee, 'Wash, and be clean'?"

NAAMAN OBEYS AND IS HEALED

Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean.

And he returned to the man of God, he and all his company, and came, and stood before him: and he said, "Behold, now I know that there is no God in all the earth, but in Israel: now therefore, I pray thee, take a blessing of thy servant."

But he said, "As the LORD liveth, before whom I stand, I will receive none." And he urged him to take it; but he refused.

And Naaman said, "Shall there not then, I pray thee, be given to thy servant two mules' burden of earth? For thy servant will henceforth offer neither burnt offering nor sacrifice unto other gods, but unto the LORD. In this thing the LORD pardon thy servant, that when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon: when I bow down myself in the house of Rimmon, the LORD pardon thy servant in this thing."

And he said unto him, "Go in peace." So he departed from him a little way.

THE CUPIDITY OF GEHAZI

But Gehazi, the servant of Elisha, the man of God, said, "Behold, my master hath spared Naaman, this Syrian, in not receiving at his hands that which he brought: but as the LORD liveth, I will run after him, and take somewhat of him."

So Gehazi followed after Naaman. And when Naaman saw him running after him, he lighted down from the chariot to meet him, and said, "Is all well?"

And he said, "All is well. My master hath sent me, saying, 'Behold, even now there be come to me from Mount Ephraim two young men of the sons of the prophets: give them, I pray thee, a talent of silver, and two changes of garments.' "

And Naaman said, "Be content, take two talents." And he urged him, and bound two talents of silver in two bags, with two changes of garments, and laid them upon two of his servants; and they bare them before him. And when he came to the tower, he took them from their

hand, and bestowed them in the house: and he let the men go, and they departed. But he went in, and stood before his master.

And Elisha said unto him, "Whence comest thou, Gehazi?"

And he said, "Thy servant went no whither."

And he said unto him, "Went not mine heart with thee, when the man turned again from his chariot to meet thee? Is it a time to receive money, and to receive garments and oliveyards, and vineyards, and sheep, and oxen, and menservants, and maidservants?

GEHAZI BECOMES A LEPER AS WHITE AS SNOW

"The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed forever." And he went out from his presence a leper as white as snow. —II Kings 5.

The Borrowed Ax Head Falls in the Water but Elisha Restores it

And the sons of the prophets said unto Elisha, "Behold now, the place where we dwell with thee is too strait for us. Let us go, we pray thee, unto Jordan, and take thence every man a beam, and let us make us a place there, where we may dwell."

And he answered, "Go ye."

And one said, "Be content, I pray thee, and go with thy servants."

And he answered, "I will go."

So he went with them. And when they came to Jordan, they cut down wood. But as one was felling a beam, the ax head fell into the water: and he cried, and said, "Alas, master! for it was borrowed."

And the man of God said, "Where fell it?" And he showed him the place. And he cut down a stick, and cast it in thither; and the iron did swim.

Therefore said he, "Take it up to thee." And he put out his hand, and took it. —II Kings 6:1–7.

Elisha's Warning of the Syrian Raid

Then the king of Syria warred against Israel, and took counsel with his servants, saying, "In such and such a place shall be my camp."

And the man of God sent unto the king of Israel, saying, "Beware that thou pass not such a place; for thither the Syrians are come down."

And the king of Israel sent to the place which the man of God told him and warned him of, and saved himself there, not once nor twice.

Therefore the heart of the king of Syria was sore troubled for this thing; and he called his servants, and said unto them, "Will ye not shew me which of us is for the king of Israel?"

And one of his servants said, "None, my lord, O king: but Elisha, the prophet that is in Israel, telleth the king of Israel the words that thou speakest in thy bed chamber."

And he said, "Go and spy where he is, that I may send and fetch him."

And it was told him, saying, "Behold, he is in Dothan." Therefore sent he thither horses, and chariots, and a great host: and they came by night, and compassed the city about.

"They that be for us are more than they that be with them"

And when the servant of the man of God was risen early, and gone forth, behold, an host compassed the city both with horses and chariots.

And his servant said unto him, "Alas, my master! how shall we do?"

And he answered, "Fear not: for they that be with us are more than they that be with them."

And Elisha prayed, and said, "LORD, I pray thee, open his eyes, that he may see."

And the LORD opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha.

And when they came down to him, Elisha prayed unto the LORD, and said, "Smite this people, I pray thee, with blindness." And he smote them with blindness according to the word of Elisha.

ELISHA SHOWS KINDNESS TO THE SYRIANS

And Elisha said unto them, "This is not the way, neither is this the city: follow me, and I will bring you to the man whom ye seek." But he led them to Samaria.

And it came to pass, when they were come into Samaria, that Elisha said, "LORD, open the eyes of these men, that they may see." And the LORD opened their eyes, and they saw; and, behold, they were in the midst of Samaria.

And the king of Israel said unto Elisha, when he saw them, "My father, shall I smite them? Shall I smite them?"

And he answered, "Thou shalt not smite them: wouldest thou smite those whom thou hast taken captive with thy sword and with thy bow? Set bread and water before them, that they may eat and drink, and go to their master."

And he prepared great provision for them: and when they had eaten and drunk, he sent them away, and they went to their master. So the bands of Syria came no more into the land of Israel. — II Kings 6:8–23.

The Siege of Samaria

And it came to pass after this, that Ben-hadad, King or Syria, gathered all his host, and went up, and besieged Samaria. And there was a great famine in Samaria: and, behold, they besieged it, until an ass's head was sold for fourscore pieces of silver, and the fourth part of a cab of dove's dung for five pieces of silver. And as the king of Israel was passing by upon the wall, there cried a woman unto him, saying, "Help, my lord, O king."

And he said, "If the Lord do not help thee, whence shall I help thee? Out of the barnfloor, or out of the wine-press?"

And the king said unto her, "What aileth thee?"

And she answered, "This woman said unto me, 'Give thy son, that we may eat him to-day, and we will eat my son to-morrow.' So we boiled my son, and did eat him: and I said unto her on the next day, 'Give thy son, that we may eat him': and she hath hid her son."

The terrible distress of the people

And it came to pass, when the king heard the words of the woman, that he rent his clothes; and he passed by upon the wall, and the people looked, and, behold, he had sackcloth within upon his flesh.

Then he said, "God do so and more also to me, if the head of Elisha, the son of Shaphat, shall stand on him this day."

But Elisha sat in his house, and the elders sat with him; and the king sent a man from before him: but ere the messenger came to him, he said to the elders, "See ye how this son of a murderer hath sent to take away mine head? Look, when the messenger cometh, shut the door, and hold him fast at the door: is not the sound of his master's feet behind him?"

And while he yet talked with them, behold, the messenger came down unto him: and he said, "Behold, this evil is of the LORD; what should I wait for the LORD any longer?"

"IF THE LORD WOULD MAKE WINDOWS IN HEAVEN, MIGHT THIS THING BE?"

Then Elisha said, "Hear ye the word of the LORD: Thus saith the LORD, 'To-morrow about this time shall a measure of fine flour be sold for a shekel, and two measures of barley for a shekel, in the gate of Samaria.' "

Then a lord on whose hand the king leaned answered the man of God, and said, "Behold, if the LORD would make windows in heaven, might this thing be?"

And he said, "Behold, thou shalt see it with thine eyes, but shalt not eat thereof."

And there were four leprous men at the entering in of the gate: and they said one to another, "Why sit we here until we die? If we say, 'We will enter into the city,' then the famine is in the city, and we shall die there: and if we sit still here, we die also. Now therefore come, and let us fall unto the host of the Syrians: if they save us alive, we shall live; if they kill us, we shall but die."

And they rose up in the twilight, to go unto the camp of the Syrians: and when they were come to the uttermost part of the camp of Syria, behold, there was no man there. For the Lord had made the host of the Syrians to hear a noise of chariots, and a noise of horses, even the noise of a great host: and they said one to another, "Lo, the king of Israel hath hired against us the kings of the Hittites, and the kings of the Egyptians, to come upon us." Wherefore they arose and fled in the twilight, and left their tents, and their horses, and their asses, even the camp as it was, and fled for their life.

THE LEPERS FIND THE CAMP DESERTED

And when these lepers came to the uttermost part of the camp, they went into one tent, and did eat and drink, and carried thence silver, and gold, and raiment, and went and hid it; and came again, and entered into another tent, and carried thence also, and went and hid it.

Then they said one to another, "We do not well: this day is a day of good tidings, and we hold our peace: if we tarry till the morning light, some mischief will come upon us: now therefore come, that we may go and tell the king's household."

So they came and called unto the porter of the city: and they told them, saying, "We came to the camp of the Syrians, and, behold, there was no man there, neither voice of man, but horses tied, and asses tied, and the tents as they were." And he called the porters; and they told it to the king's house within.

And the king arose in the night, and said unto his servants, "I will now shew you what the Syrians have done to us. They know that we be hungry; therefore are they gone out of the camp to hide themselves in the field, saying, 'When they come out of the city, we shall catch them alive, and get into the city.' "

And one of his servants answered and said, "Let some take, I pray thee, five of the horses that remain, which are left in the city, behold, they are as all the multitude of Israel that are left in it: behold, I say, they are even as all the multitude of the Israelites that are consumed: and let us send and see."

They took therefore two chariot horses; and the king sent after the host of the Syrians, saying, "Go and see."

And they went after them unto Jordan: and, lo, all the way was full of garments and vessels, which the Syrians had cast away in their haste. And the messengers re-

turned, and told the king. And the people went out, and spoiled the tents of the Syrians. So a measure of fine flour was sold for a shekel, and two measures of barley for a shekel, according to the word of the LORD.

THE FATE OF THE MAN WHO DOUBTED

And the king appointed the lord on whose hand he leaned to have the charge of the gate: and the people trode upon him in the gate, and he died, as the man of God had said, who spake when the king came down to him. And it came to pass as the man of God had spoken to the king, saying, "Two measures of barley for a shekel, and a measure of fine flour for a shekel, shall be to-morrow about this time in the gate of Samaria."

And that lord answered the man of God, and said, "Now, behold, if the LORD should make windows in heaven, might such a thing be?"

And he said, "Behold, thou shalt see it with thine eyes, but shalt not eat thereof." And so it fell out unto him: for the people trode upon him in the gate, and he died.

— II Kings 6:24–33; 7:1–20.

THE WOMAN OF SHUNEM SOJOURNS IN THE LAND OF THE PHILISTINES

Then spake Elisha unto the woman whose son he had restored to life, saying, "Arise, and go thou and thine household, and sojourn wheresoever thou canst sojourn: for the LORD hath called for a famine; and it shall also come upon the land seven years." And the woman arose, and did after the saying of the man of God: and she went with her household, and sojourned in the land of the Philistines seven years. And it came to pass at the seven years' end, that the woman returned out of the land of the Philistines: and she went forth to cry unto the king for her house and for her land.

And the king talked with Gehazi, the servant of the man of God, saying, "Tell me, I pray thee, all the great things that Elisha hath done."

THE KING RESTORES HER PROPERTY

And it came to pass, as he was telling the king how he had restored a dead body to life, that, behold, the woman whose son he had restored to life, cried to the king for her house and for her land. And Gehazi said, "My lord, O king, this is the woman, and this is her son, whom Elisha restored to life."

And when the king asked the woman, she told him. So the king appointed unto her a certain officer, saying, "Restore all that was hers, and all the fruits of the field since the day that she left the land, even until now."

— II Kings 8:1–6.

The Strange Visit of Hazael of Damascus

And Elisha came to Damascus; and Ben-hadad, the king of Syria, was sick; and it was told him, saying, "The man of God is come hither."

And the king said unto Hazael, "Take a present in thine hand, and go, meet the man of God, and enquire of the Lord by him, saying, 'Shall I recover of this disease?' "

So Hazael went to meet him, and took a present with him, even of every good thing of Damascus, forty camels' burden, and came and stood before him, and said, "Thy son Ben-hadad, King of Syria, hath sent me to thee, saying, 'Shall I recover of this disease?' "

And Elisha said unto him, "Go, say unto him, 'Thou mayest certainly recover': howbeit the Lord hath shewed me that he shall surely die."

And he settled his countenance steadfastly, until he was ashamed: and the man of God wept.

And Hazael said, "Why weepeth my lord?"

And he answered, "Because I know the evil that thou wilt do unto the children of Israel: their strongholds wilt thou set on fire, and their young men wilt thou slay with the sword, and wilt dash their children, and rip up their women with child."

And Hazael said, "But what, is thy servant a dog, that he should do this great thing?"

And Elisha answered, "The LORD hath shewed me that thou shalt be king over Syria."

So he departed from Elisha, and came to his master; who said to him, "What said Elisha to thee?"

And he answered, "He told me that thou shouldest surely recover." And it came to pass on the morrow, that he took a thick cloth, and dipped it in water, and spread it on his face, so that he died: and Hazael reigned in his stead. —II Kings 8:7–15.

How Jehu, the Captain, Was Secretly Anointed King of Israel

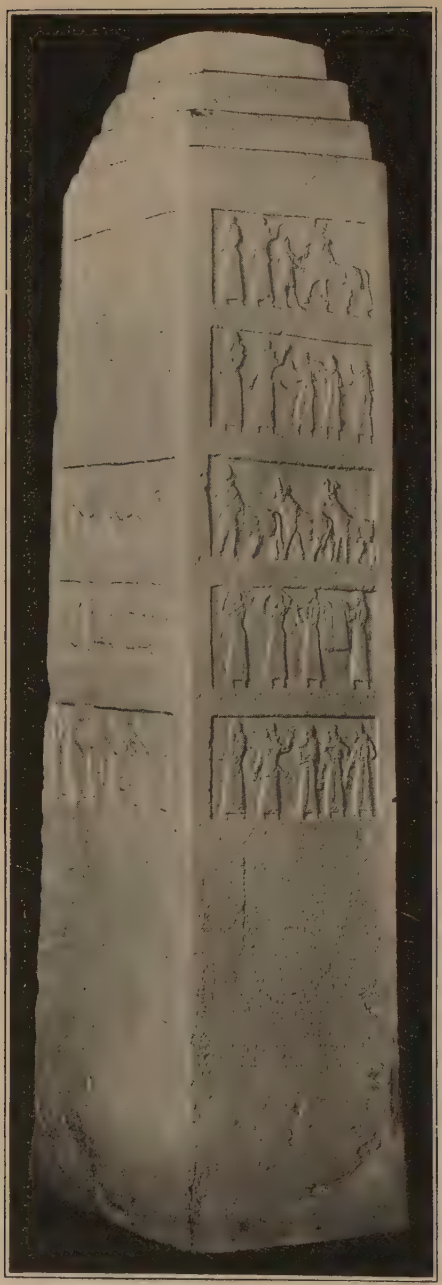
And Elisha, the prophet, called one of the children of the prophets, and said unto him, "Gird up thy loins, and take this box of oil in thine hand, and go to Ramoth-gilead: and when thou comest thither, look out there Jehu, the son of Jehoshaphat, the son of Nimshi, and go in, and make him arise up from among his brethren, and carry him to an inner chamber; then take the box of oil, and pour it on his head, and say, "Thus saith the LORD, 'I have anointed thee king over Israel.' Then open the door, and flee, and tarry not."

So the young man, even the young man, the prophet, went to Ramoth-gilead. And when he came, behold, the captains of the host were sitting; and he said, "I have an errand to thee, O captain."

The "Black Obelisk"

By courtesy of the British Museum and the Metropolitan Museum of New York

This black alabaster monolith was set up by Shalmaneser II, King of Assyria, 860–825 B.C., in the Central Building at Nimrud (Calah) on the Tigris. This monument is commonly called the "Black Obelisk," and records the campaigns of Shalmaneser during the thirty-one years of his reign. In this panel we see Yana, or Jehu, the son of Khumri (Omri) doing homage to the king of Assyria, and the text which refers to it says that Jehu brought silver, gold, lead, and bowls, dishes, cups and other vessels of gold. This tribute was paid by Jehu when Shalmaneser was marching to attack Hazael, King of Syria.



And Jehu said, "Unto which of all us?"

And he said, "To thee, O captain."

And he arose, and went into the house; and he poured the oil on his head, and said unto him, "Thus saith the LORD God of Israel, 'I have anointed thee king over the people of the LORD, even over Israel. And thou shalt smite the house of Ahab, thy master, that I may avenge the blood of my servants, the prophets, and the blood of all the servants of the LORD, at the hand of Jezebel. For the whole house of Ahab shall perish: and I will cut off from Ahab every one that is left in Israel: and I will make the house of Ahab like the house of Jeroboam, the son of Nebat, and like the house of Baasha, the son of Ahijah: and the dogs shall eat Jezebel in the portion of Jezreel, and there shall be none to bury her.' " And he opened the door, and fled.

JEHU ACCLAIMED KING BY HIS COMRADES

Then Jehu came forth to the servants of his lord: and one said unto him, "Is all well? Wherefore came this mad fellow to thee?"

And he said unto them, "Ye know the man, and his communication."

And they said, "It is false; tell us now."

And he said, "Thus and thus spake he to me, saying, 'Thus saith the LORD, "I have anointed thee king over Israel."' "

Then they hasted, and took every man his garment, and put it under him on the top of the stairs, and blew with trumpets, saying, "Jehu is king." —II Kings 9:1–13.

THE DEATH OF ELISHA

Now Elisha was fallen sick of his sickness whereof he died. And Joash, the king of Israel, came down unto

him, and wept over his face, and said, "O my father, my father, the chariot of Israel, and the horsemen thereof."

And Elisha said unto him, "Take bow and arrows." And he took unto him bow and arrows.

And he said to the king of Israel, "Put thine hand upon the bow." And he put his hand upon it: and Elisha put his hands upon the king's hands.

THE WEAK FAITH OF THE KING

And he said, "Open the window eastward." And he opened it.

Then Elisha said, "Shoot." And he shot.

And he said, "The arrow of the LORD'S deliverance, and the arrow of deliverance from Syria: for thou shalt smite the Syrians in Aphek, till thou have consumed them."

And he said, "Take the arrows." And he took them.

And he said unto the king of Israel, "Smite upon the ground." And he smote thrice, and stayed.

And the man of God was wroth with him, and said, "Thou shouldest have smitten five or six times; then hadst thou smitten Syria till thou hadst consumed it: whereas now thou shalt smite Syria but thrice."

And Elisha died, and they buried him. And the bands of the Moabites invaded the land at the coming in of the year. — II Kings 13:14–20.

THE LAST STORY OF ELISHA'S POWER

And it came to pass, as they were burying a man, that, behold, they spied a band of men; and they cast the man into the sepulcher of Elisha: and when the man was let down, and touched the bones of Elisha, he revived, and stood up on his feet. — II Kings 13:21.

Jehu

JEHU DOING HOMAGE TO SHALMANESER II

By courtesy of the British Museum

This bas-relief does not show Jehu, who bows before the Assyrian king, in a warlike mood.

Jehu was a reformer. He was on Jehovah's side. Israel needed reforms, a house-cleaning which should be thorough and complete. We shrink perhaps from quite so much bloodshed in the accompaniment of reform; yet in the matter of shedding blood "in the name of the LORD," modern Christian nations are far from guiltless. It has always been a fault of the modern spirit to denounce the ancients because they do not come up to "modern standards." It would be better perhaps to consider our own shortcomings.

How Jehu Drove to Jezreel

SO Jehu, the son of Jehoshaphat, the son of Nimshi, conspired against Jehoram. Now Jehoram had kept Ramoth-gilead, he and all Israel, because of Hazael, King of Syria. But King Jehoram was returned to be healed in Jezreel of the wounds which the Syrians had given him, when he fought with Hazael, King of Syria.

And Jehu said, "If it be your minds, then let none go forth nor escape out of the city to go to tell it in Jezreel." So Jehu rode in a chariot, and went to Jezreel; for Jehoram

lay there. And Ahaziah, King of Judah, was come down to see Jehoram. And there stood a watchman on the tower in Jezreel, and he spied the company of Jehu as he came, and said, "I see a company."

And Jehoram said, "Take an horseman, and send to meet them, and let him say, 'Is it peace?'"

So there went one on horseback to meet him, and said, "Thus saith the king, 'Is it peace?'"

And Jehu said, "What hast thou to do with peace? Turn thee behind me."

And the watchman told, saying, "The messenger came to them, but he cometh not again."

Then he sent out a second on horseback, which came to them, and said, "Thus saith the king, 'Is it peace?'"

And Jehu answered, "What hast thou to do with peace? Turn thee behind me."

"HE DRIVES LIKE JEHU"

And the watchman told, saying, "He came even unto them, and cometh not again: and the driving is like the driving of Jehu, the son of Nimshi; for he driveth furiously."

And Jehoram said, "Make ready." And his chariot was made ready. And Jehoram, King of Israel, and Ahaziah, King of Judah, went out, each in his chariot, and they went out against Jehu, and met him in the portion of Naboth, the Jezreelite.

And it came to pass, when Jehoram saw Jehu, that he said, "Is it peace, Jehu?"

And he answered, "What peace, so long as the whoredoms of thy mother Jezebel and her witchcrafts are so many?"

And Jehoram turned his hands, and fled, and said to Ahaziah, "There is treachery, O Ahaziah."

JEHU SHOOTS JEHORAM

And Jehu drew a bow with his full strength, and smote Jehoram between his arms, and the arrow went out at his heart, and he sunk down in his chariot.

Then said Jehu to Bidkar, his captain, "Take up, and cast him in the portion of the field of Naboth, the Jezreelite: for remember how that, when I and thou rode together after Ahab, his father, the LORD laid this burden upon him: 'Surely I have seen yesterday the blood of Naboth, and the blood of his sons,' saith the LORD; 'and I will requite thee in this plat,' saith the LORD. Now therefore take and cast him into the plat of ground, according to the word of the LORD."

But when Ahaziah, the king of Judah, saw this, he fled by the way of the garden house. And Jehu followed after him, and said, "Smite him also in the chariot." And they did so at the going up to Gur, which is by Ibleam. And he fled to Megiddo, and died there. And his servants carried him in a chariot to Jerusalem, and buried him in his sepulcher with his fathers in the city of David. And in the eleventh year of Jehoram, the son of Ahab, began Ahaziah to reign over Judah.

—II Kings 9:14–29.

HOW JEZEBEL EMPLOYED HER OLD SEDUCTIVENESS IN VAIN

And when Jehu was come to Jezreel, Jezebel heard of it; and she painted her face, and tired her head, and looked out at a window.

And as Jehu entered in at the gate, she said, "Had Zimri peace, who slew his master?"

And he lifted up his face to the window, and said, "Who is on my side, who?" And there looked out to him two or three eunuchs.

"THROW HER DOWN"

And he said, "Throw her down." So they threw her down: and some of her blood was sprinkled on the wall, and on the horses: and he trode her under foot.

And when he was come in, he did eat and drink, and said, "Go, see now this cursed woman, and bury her: for she is a king's daughter."

And they went to bury her: but they found no more of her than the skull, and the feet, and the palms of her hands. Wherefore they came again, and told him. And he said, "This is the word of the LORD, which he spake by his servant Elijah, the Tishbite, saying, 'In the portion of Jezreel shall dogs eat the flesh of Jezebel: and the carcass of Jezebel shall be as dung upon the face of the field in the portion of Jezreel; so that they shall not say, "This is Jezebel."'" —II Kings 9:30–37.

JEHU DESTROYS THE HOUSE OF AHAB

And Ahab had seventy sons in Samaria. And Jehu wrote letters, and sent to Samaria, unto the rulers of Jezreel, to the elders, and to them that brought up Ahab's children, saying, "Now as soon as this letter cometh to you, seeing your master's sons are with you, and there are with you chariots and horses, a fenced city also, and armour; look even out the best and meetest of your master's sons, and set him on his father's throne, and fight for your master's house."

But they were exceedingly afraid, and said, "Behold, two kings stood not before him: how then shall we stand?"

And he that was over the house, and he that was over the city, the elders also, and the bringers up of the children, sent to Jehu, saying, "We are thy servants, and

will do all that thou shalt bid us; we will not make any king: do thou that which is good in thine eyes."

Then he wrote a letter the second time to them, saying, "If ye be mine, and if ye will hearken unto my voice, take ye the heads of the men, your master's sons, and come to me to Jezreel by to-morrow this time." Now the king's sons, being seventy persons, were with the great men of the city, which brought them up. And it came to pass, when the letter came to them, that they took the king's sons, and slew seventy persons, and put their heads in baskets, and sent him them to Jezreel.

And there came a messenger, and told him, saying, "They have brought the heads of the king's sons."

And he said, "Lay ye them in two heaps at the entering in of the gate until the morning."

And it came to pass in the morning, that he went out, and stood, and said to all the people, "Ye be righteous: behold, I conspired against my master, and slew him: but who slew all these? Know now that there shall fall unto the earth nothing of the word of the LORD, which the LORD spake concerning the house of Ahab: for the LORD hath done that which he spake by his servant Elijah." So Jehu slew all that remained of the house of Ahab in Jezreel, and all his great men, and his kinsfolks, and his priests, until he left him none remaining. — II Kings 10:1–11.

The Princes of Judah Are Also Slain

And he arose and departed, and came to Samaria. And as he was at the shearing house in the way, Jehu met with the brethren of Ahaziah, King of Judah, and said, "Who are ye?"

And they answered, "We are the brethren of Ahaziah; and we go down to salute the children of the king and the children of the queen."

And he said, "Take them alive." And they took them alive, and slew them at the pit of the shearing house, even two and forty men; neither left he any of them.

And when he was departed thence, he lighted on Jehonadab, the son of Rechab, coming to meet him: and he saluted him, and said to him, "Is thine heart right, as my heart is with thy heart?"

And Jehonadab answered, "It is."

"If it be, give me thine hand."

And he gave him his hand; and he took him up to him into the chariot.

And he said, "Come with me, and see my zeal for the LORD." So they made him ride in his chariot. And when he came to Samaria, he slew all that remained unto Ahab in Samaria, till he had destroyed him, according to the saying of the LORD, which he spake to Elijah.

—II Kings 10:12–17.

THE PRIESTS OF BAAL ARE SLAUGHTERED

And Jehu gathered all the people together, and said unto them, "Ahab served Baal a little; but Jehu shall serve him much. Now therefore call unto me all the prophets of Baal, all his servants, and all his priests; let none be wanting: for I have a great sacrifice to do to Baal; whosoever shall be wanting, he shall not live." But Jehu did it in subtilty, to the intent that he might destroy the worshipers of Baal.

And Jehu said, "Proclaim a solemn assembly for Baal." And they proclaimed it.

And Jehu sent through all Israel: and all the worshipers of Baal came, so that there was not a man left that came not. And they came into the house of Baal; and the house of Baal was full from one end to another. And he said unto him that was over the vestry, "Bring

forth vestments for all the worshipers of Baal." And he brought them forth vestments.

And Jehu went, and Jehonadab, the son of Rechab, into the house of Baal, and said unto the worshipers of Baal, "Search, and look that there be here with you none of the servants of the LORD, but the worshipers of Baal only."

And when they went in to offer sacrifices and burnt offerings, Jehu appointed fourscore men without, and said, "If any of the men whom I have brought into your hands escape, he that letteth him go, his life shall be for the life of him."

And it came to pass, as soon as he had made an end of offering the burnt offering, that Jehu said to the guard and to the captains, "Go in, and slay them; let none come forth." And they smote them with the edge of the sword; and the guard and the captains cast them out, and went to the city of the house of Baal. And they brought forth the images out of the house of Baal, and burned them. And they brake down the image of Baal, and brake down the house of Baal, and made it a draught house unto this day. Thus Jehu destroyed Baal out of Israel. —II Kings 10:18–28.

JEHU STILL WORSHIPS THE GOLDEN CALVES

Howbeit from the sins of Jeroboam, the son of Nebat, who made Israel to sin, Jehu departed not from after them, to wit, the golden calves that were in Beth-el, and that were in Dan. And the LORD said unto Jehu, "Because thou hast done well in executing that which is right in mine eyes, and hast done unto the house of Ahab according to all that was in mine heart, thy children of the fourth generation shall sit on the throne of Israel."

But Jehu took no heed to walk in the law of the LORD God of Israel with all his heart: for he departed not from the sins of Jeroboam, which made Israel to sin.

— II Kings 10:29–31.

ISRAEL'S FOES BEGIN TO CLOSE IN

In those days the LORD began to cut Israel short: and Hazael smote them in all the coasts of Israel; from Jordan eastward, all the land of Gilead, the Gadites, and the Reubenites, and the Manassites, from Aroer, which is by the river Arnon, even Gilead and Bashan. Now the rest of the acts of Jehu, and all that he did, and all his might, are they not written in the book of the chronicles of the kings of Israel? And Jehu slept with his fathers: and they buried him in Samaria. And Jehoahaz, his son, reigned in his stead. And the time that Jehu reigned over Israel in Samaria was twenty and eight years.

— II Kings 10:32–36.

Jehoahaz

In the time of Ahab, foreign wars had begun and the little kingdom of Israel felt the pressure of more powerful nations. From the time of Jehoahaz on, Assyria became the determining factor in Israel's history. The payment of tribute was the price of national existence and the final absorption of both Judah and Israel was only a matter of time. During the reign of Jehoahaz, the struggle was mostly with Syria. At one time Israel was sunk so low that a fighting force of only ten thousand could be mustered for the field, with fifty cavalry men and ten chariots.

IN the three and twentieth year of Joash, the son of Ahaziah, King of Judah, Jehoahaz, the son of Jehu, began to reign over Israel in Samaria, and reigned seventeen years. And he did that which was evil in the sight of the LORD, and followed the sins of Jeroboam, the son of Nebat, which made Israel to sin; he departed not therefrom. And the anger of the LORD was kindled against Israel, and he delivered them into the hand of Hazael, King of Syria, and into the hand of Ben-hadad, the son of Hazael, all their days. And Jehoahaz besought the LORD, and the LORD hearkened unto him: for he saw the oppression of Israel, because the king of Syria oppressed them. And the LORD gave Israel a saviour, so that they went out from under the hand of the Syrians: and the children of Israel dwelt in their tents, as beforetime. Nevertheless they departed not from the sins of the house of Jeroboam, who made Israel sin, but walked therein: and there remained the grove also in Samaria. Neither did he leave of the people to Jehoahaz but fifty horsemen, and ten chariots, and ten thousand footmen; for the king of Syria had destroyed them, and had made

them like the dust by threshing. Now the rest of the acts of Jehoahaz, and all that he did, and his might, are they not written in the book of the chronicles of the kings of Israel? And Jehoahaz slept with his fathers; and they buried him in Samaria: and Joash, his son, reigned in his stead. —II Kings 13:1-9.

Jehoash

The death of Elisha occurred in this reign. It is a very interesting story of the weeping king and the dying prophet who, with his last breath, condemns the weak monarch who has only enough energy and ambition to shoot once for Israel at his command. Israel wins back her towns from Syria, because of the attack which a new king of Assyria, Ramman-nirari, has made upon that kingdom; Jehoash is also victor in a war brought on by Judah. The account of the death of Elisha is given on page 406.

IN the thirty and seventh year of Joash, King of Judah, began Jehoash, the son of Jehoahaz, to reign over Israel in Samaria, and reigned sixteen years. And he did that which was evil in the sight of the LORD; he departed not from all the sins of Jeroboam, the son of Nebat, who made Israel sin: but he walked therein. And the rest of the acts of Joash, and all that he did, and his might wherewith he fought against Amaziah, King of Judah, are they not written in the book of the chronicles of the kings of Israel? And Joash slept with his fathers; and Jeroboam sat upon his throne: and Joash was buried in Samaria with the kings of Israel. —II Kings 13:10–13.

Jeroboam II

During the long reign of Jeroboam II, forty-one years, there came a day of prosperity and power for Israel, an Indian summer before the storms of winter which followed. Nearly all the territory of the empire of Solomon except Judah and the lands south of it were recovered. But the voice of Amos sounded in the streets of Samaria, and only the thoughtless could fail to realize that the temporary weakness of Assyria for the moment saved Israel, and made possible its late expansion. For the time, however, Israel enjoyed the greatest prosperity it had ever known.

IN the fifteenth year of Amaziah, the son of Joash, King of Judah, Jeroboam, the son of Joash, King of Israel, began to reign in Samaria, and reigned forty and one years. And he did that which was evil in the sight of the LORD: he departed not from all the sins of Jeroboam, the son of Nebat, who made Israel to sin. He restored the coast of Israel from the entering of Hamath unto the sea of the plain, according to the word of the LORD God of Israel, which he spake by the hand of his servant Jonah, the son of Amittai, the prophet, which was of Gath-hepher. For the LORD saw the affliction of Israel, that it was very bitter: for there was not any shut up, nor any left, nor any helper for Israel. And the LORD said not that he would blot out the name of Israel from under heaven: but he saved them by the hand of Jeroboam, the son of Joash.

Now the rest of the acts of Jeroboam, and all that he did, and his might, how he warred, and how he recovered Damascus, and Hamath, which belonged to Judah, for Israel, are they not written in the book of the chronicles of the kings of Israel? And Jeroboam slept with his fathers, even with the kings of Israel; and Zachariah, his son, reigned in his stead.

—II Kings 14:23–29.

Zachariah

The last king of the house of Jehu reigned only six months, and then the dynasty went out in blood. The same measure of violence which it had measured to the house of Ahab was measured to it again and the days of the glory of Israel were forever over.

IN the thirty and eighth year of Azariah, King of Judah, did Zachariah, the son of Jeroboam, reign over Israel in Samaria six months. And he did that which was evil in the sight of the LORD, as his fathers had done: he departed not from the sins of Jeroboam, the son of Nebat, who made Israel to sin. And Shallum, the son of Jabesh, conspired against him, and smote him before the people, and slew him, and reigned in his stead. And the rest of the acts of Zachariah, behold, they are written in the book of the chronicles of the kings of Israel. This was the word of the LORD which he spake unto Jehu, saying, "Thy sons shall sit on the throne of Israel unto the fourth generation." And so it came to pass.

—II Kings 15:8–12.

Shallum

As in the last days of the Roman Empire, palace revolutions preceded the end of national sovereignty. Who this Shallum was whose sword put an end to the house of Jehu we do not know. He reigned only a month. A stronger than he already held the capital of Tirzah and soon won the kingdom.

SHALLUM, the son of Jabesh, began to reign in the nine and thirtieth year of Uzziah, King of Judah; and he reigned a full month in Samaria. For Menahem, the son of Gadi, went up from Tirzah, and came to Samaria, and smote Shallum, the son of Jabesh, in Samaria, and slew him, and reigned in his stead. And the rest of the acts of Shallum, and his conspiracy which he made, behold, they are written in the book of the chronicles of the kings of Israel.

Then Menahem smote Tiphsah, and all that were therein, and the coasts thereof from Tirzah: because they opened not to him, therefore he smote it. —I Kings 15:13–16.

Jerusalem: The Road of the Captivity

Along this road, it is supposed, the captives went into bondage.

Menahem

Into brief annals are crowded the hopes and fears, the fitful successes and final despair of a dying nation. Revolutions, plots and counterplots, the tramp of foreign armies, the sack of cities, and the long caravans of people moving into bitter exile,—all this lies behind the meager narrative.

In the days of Menahem a great king came to the throne of Assyria, Tiglath-pileser III (he is called "Pul" in the text). His armies swept over Palestine; and Menahem, who was wise enough not to wage a hopeless struggle, purchased peace at the price of a very heavy tribute. Menahem was confirmed on his throne, perhaps against a rival party; the Assyrian army was withdrawn; and a doubtful and precarious peace was purchased.

IN the nine and thirtieth year of Azariah, King of Judah, began Menahem, the son of Gadi, to reign over Israel, and reigned ten years in Samaria. And he did that which was evil in the sight of the LORD: he departed not all his days from the sins of Jeroboam, the son of Nebat, who made Israel to sin. And Pul, the king of Assyria, came against the land: and Menahem gave Pul a thousand talents of silver, that his hand might be with him to confirm the kingdom in his hand. And Menahem exacted the money of Israel, even of all the mighty men of wealth, of each man fifty shekels of silver, to give to the king of Assyria. So the king of Assyria turned back, and stayed not there in the land.

And the rest of the acts of Menahem, and all that he did, are they not written in the book of the chronicles of the kings of Israel? And Menahem slept with his fathers; and Pekahiah, his son, reigned in his stead.

— II Kings 15:17-22.

Pekahiah

Menahem died in peace and his son succeeded him—the last king who sat on the throne by right of succession. He was able to remain in power only two years. During these later years there were in Judah and Israel two parties: a peace party, whose members believed that peace should be purchased at any price; and a patriotic or nationalist party, whose adherents believed that a combination of allies could defeat the great powers and win freedom. Again and again the attempt at coalition and resistance was made, and bitter failure was always the result. Menahem and Pekahiah were of the peace party, but a nationalist from east of the Jordan assassinated Pekahiah and seized the throne in the interests of the war party.

IN the fiftieth year of Azariah, King of Judah, Pekahiah, the son of Menahem, began to reign over Israel in Samaria, and reigned two years. And he did that which was evil in the sight of the LORD: he departed not from the sins of Jeroboam, the son of Nebat, who made Israel to sin. But Pekah, the son of Remaliah, a captain of his, conspired against him, and smote him in Samaria, in the palace of the king's house, with Argob and Arieh, and with him fifty men of the Gileadites: and he killed him, and reigned in his room. And the rest of the acts of Pekahiah, and all that he did, behold, they are written in the book of the chronicles of the kings of Israel.

—II Kings 15:23-26.

Pekah

Pekah got the war, which he had made inevitable, but not freedom. The Assyrian army quickly subdued the rebellion. Pekah was deposed and Hoshea, a member of the peace party, was placed on the throne. A heavier tribute was laid on the land and the people of the northern part of the kingdom were deported.

IN the two and fiftieth year of Azariah, King of Judah, Pekah, the son of Remaliah, began to reign over Israel in Samaria, and reigned twenty years. And he did that which was evil in the sight of the LORD: he departed not from the sins of Jeroboam, the son of Nebat, who made Israel to sin. In the days of Pekah, King of Israel, came Tiglath-pileser, King of Assyria, and took Ijon, and Abel-beth-maachah, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilee, all the land of Naphtali, and carried them captive to Assyria. And Hoshea, the son of Elah, made a conspiracy against Pekah, the son of Remaliah, and smote him, and slew him, and reigned in his stead, in the twentieth year of Jotham, the son of Uzziah. And the rest of the acts of Pekah, and all that he did, behold, they are written in the book of the chronicles of the kings of Israel.

— II Kings 15:27–31.

Hoshea

For some years Hoshea remained loyal to the Assyrian dominion. Then the nationalists gained control of the king and he made a secret treaty with Egypt. It was not a secret long. The patience of Assyria was exhausted. The army which was sent to Samaria made short work of the rebellion. The city was destroyed; all the principal citizens were deported. This was in 721 B.C.

IN the twelfth year of Ahaz, King of Judah, began Hoshea, the son of Elah, to reign in Samaria over Israel nine years. And he did that which was evil in the sight of the LORD, but not as the kings of Israel that were before him.

Against him came up Shalmaneser, King of Assyria; and Hoshea became his servant, and gave him presents. And the king of Assyria found conspiracy in Hoshea: for he had sent messengers to So, King of Egypt, and brought no present to the king of Assyria, as he had done year by year: therefore the king of Assyria shut him up, and bound him in prison.

Then the king of Assyria came up throughout all the land, and went up to Samaria, and besieged it three years.

—II Kings 17:1–5.

The Deportation and Captivity of Israel

The people who were deported from the Northern Kingdom never came back. There was no national spirit left and no Nehemiah to build again the fallen walls of Samaria. The captives were scattered far and wide, and other people came in to take their places and to mingle with those of the lower classes who were allowed to remain. Both Sargon and Esar-hadon, kings of Assyria, shifted the people of other conquered nations to Palestine. Thus a mongrel race without spirit came into existence, the Samaritans, against whom a bitter feeling always existed among the Jews of purer blood of the South. A remnant of this people has survived, a small tribe which still lives in the old land at Nablus, the ancient Shechem, and still worships on Mt. Gerizim.

IN the ninth year of Hoshea, the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor by the river of Gozan, and in the cities of the Medes.

For so it was, that the children of Israel had sinned against the LORD their God, which had brought them up out of the land of Egypt, from under the hand of Pharaoh, King of Egypt, and had feared other gods, and walked in the statutes of the heathen, whom the LORD cast out from before the children of Israel, and of the kings of Israel, which they had made. And the children of Israel did secretly those things that were not right against the LORD their God, and they built them high places in all their cities, from the tower of the watchmen to the fenced city. And they set them up images and groves in every high hill, and under every green tree: and there

they burnt incense in all the high places, as did the heathen whom the LORD carried away before them; and wrought wicked things to provoke the LORD to anger: for they served idols, whereof the LORD had said unto them, "Ye shall not do this thing." Yet the LORD testified against Israel, and against Judah, by all the prophets, and by all the seers, saying, "Turn ye from your evil ways, and keep my commandments and my statutes, according to all the law which I commanded your fathers, and which I sent to you by my servants, the prophets."

Notwithstanding, they would not hear, but hardened their necks, like to the neck of their fathers, that did not believe in the LORD their God. And they rejected his statutes, and his covenant that he made with their fathers, and his testimonies which he testified against them; and they followed vanity, and became vain, and went after the heathen that were round about them, concerning whom the LORD had charged them, that they should not do like them. And they left all the commandments of the LORD their God, and made them molten images, even two calves, and made a grove, and worshiped all the host of heaven, and served Baal. And they caused their sons and their daughters to pass through the fire, and used divination and enchantments, and sold themselves to do evil in the sight of the LORD, to provoke him to anger. Therefore the LORD was very angry with Israel, and removed them out of his sight: there was none left but the tribe of Judah only.

Also Judah kept not the commandments of the LORD their God, but walked in the statutes of Israel which they made.

And the LORD rejected all the seed of Israel, and afflicted them, and delivered them into the hand of spoilers, until he had cast them out of his sight. For he

rent Israel from the house of David; and they made Jeroboam, the son of Nebat, king: and Jeroboam drave Israel from following the LORD, and made them sin a great sin. For the children of Israel walked in all the sins of Jeroboam which he did; they departed not from them; until the LORD removed Israel out of his sight, as he had said by all his servants, the prophets. So was Israel carried away out of their own land to Assyria unto this day. —II Kings 17:6-23.

STRANGERS ARE GIVEN THE CITIES AND FIELDS OF SAMARIA

And the king of Assyria brought men from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel: and they possessed Samaria, and dwelt in the cities thereof. And so it was at the beginning of their dwelling there, that they feared not the LORD: therefore the LORD sent lions among them, which slew some of them. Wherefore they spake to the king of Assyria, saying, "The nations which thou hast removed, and placed in the cities of Samaria, know not the manner of the God of the land: therefore he hath sent lions among them, and, behold, they slay them, because they know not the manner of the God of the land."

Then the king of Assyria commanded, saying, "Carry thither one of the priests whom ye brought from thence; and let them go and dwell there, and let him teach them the manner of the God of the land."

Then one of the priests whom they had carried away from Samaria came and dwelt in Beth-el, and taught them how they should fear the LORD. Howbeit every nation made gods of their own, and put them in the houses of the high places which the Samaritans had made,

every nation in their cities wherein they dwelt. And the men of Babylon made Succoth-benoth, and the men of Cuth made Nergal, and the men of Hamath made Ashima, and the Avites made Nibhaz and Tartak, and the Sepharvites burnt their children in fire to Adrammelech and Anammelech, the gods of Sepharvaim.

So they feared the LORD, and made unto themselves of the lowest of them priests of the high places, which sacrified for them in the houses of the high places. They feared the LORD, and served their own gods, after the manner of the nations whom they carried away from thence. —II Kings 17:24-33.

QUESTIONS

The Kingdom of the North

What was the fate of the first four kings? How long did each reign? How many kings were there in the dynasty of the House of Omri? How long was the reign of Omri? What were the chief events of his reign? Whom did Ahab marry? What was the importance of his marriage? Who was Ben-hadad, and what were his relations with Ahab? Who fought in the battle of Karkar? What effect had it on the history of Israel? How was Ahab killed?

What was the first appearance of Elijah? What announcement did he make? What conditions in Israel were favorable to a moral reform? Describe the appearance of Elijah. Who was his chief antagonist? Where did Elijah go after his first appearance? How was he sustained? Whom did he befriend and how at Zarephath? What was he called by the royal party? Who was sent to search for him? How many followers had the Lord in the Kingdom? Tell the story of Elijah and the priests of Baal on Carmel. How did Elijah get back to Jezreel? What threat did Jezebel make? Where did Elijah go? What was his state of mind? How did God teach him? What prediction did he make with respect to the royal house? What evil deed did Ahab do? What part had Jezebel in it? Do you see a resemblance between the characters of Jezebel and Lady Macbeth in the story? If so, explain. What prediction did Elijah make about the fate of the royal house? What did Elijah do to the king's captains and one hundred men?

How did Elijah choose his successor? How did he disappear from earth? Compare with the death of Moses. What did Elisha do near Jericho? What happened to the children who called him names? Was this action justified? Would Jesus have done such a thing? Compare the spirit of this deed with what you know of Elisha in other events of his life. How did Elisha help a poor widow? Who was Elisha's friend at Shunem? What service did he render her? How did he help some people who were poisoned? How did he satisfy the hunger of one hundred men? Tell the story of the little captive maid. What was the sin of Gehazi and his punishment? How did Elisha help a workman by the Jordan river? How did he help the allied kings in an expedition against Moab? How did he show great courtesy to the king of Syria? Tell the story of the siege of Samaria. What hap-

pened to the king's courtier who doubted the prophet? How was the retreat of the enemy discovered? What was the price of fine flour and barley when the siege was raised? What prediction did Elisha make about Hazael, King of Syria? What was the manner of Elisha's death? Compare the characters of Elisha and Elijah. In what respects did they differ? in personal appearance? in methods? What service did they render to the nation?

How was Jehu anointed to be king? What was the manner of his coming to Jezreel? What happened to Ahab and where was his body cast? How did Jezebel meet the crisis? What was her fate? What happened to the royal family? to the priests of Baal? What important wars took place in the reigns of Jehoahaz, Jehoash, and Jeroboam II? What was the result? What was the reason for Amaziah's war with Jehoash? For what was the reign of Jeroboam II distinguished? What was the attitude of Israel toward Assyria during these reigns? Name the last kings of the Northern Kingdom. How did Shallum, Pekah, come to the throne? How long was Shallum's reign? What were the internal and external causes for the rapid decline of the kingdom after Jeroboam II? What parties were formed in Israel? What great prophets lived in this period? Who was Tiglath-pileser III? What tribute was levied upon Israel? What attempts were made to escape conquest? Who was Hoshea? What secret alliance did he form? What was done to Israel? What was the date of the final overthrow of the Northern Kingdom? Did the people ever return from captivity? Who were the Samaritans?

The Later History of Israel

ALEXANDER the Great (356-323 B.C.) conquered the Persian empire and overran the world. Palestine became one of his subject States. He visited Jerusalem and tradition says that he treated the sacred places of the Jews with respect and worshiped the one God in the temple.

After his brief life, so wonderful in its achievement, had run its course, his generals to whom he had assigned different parts of his vast dominion reigned in his stead. Syria was given to Seleucus I and there followed the dynasty of Seleucidae. Relations at first were good between the Greek conquerors and the people of Palestine. "Some made a covenant with the Gentiles," but others remained true to the old faith.

In 175 B.C. there came to the throne of Syria, Antiochus IV, who determined to stamp out the Jewish faith and make every one conform to the Greek customs and religion. He profaned the temple, killing a herd of swine in the sacred enclosure and spattering the blood upon the altar. The Jews fled in horror from such a profanation. The daily offerings ceased; the perpetual

light of the golden candlestick went out; the people were forced to eat swineflesh; heathen altars were erected in every village and the people ordered to worship on pain of death. Many refused and an era of martyrdom began.

At last, in the town of Modin in the old Northern Kingdom, a priest named Mattathias showed the old spirit of Gideon and Elisha. He destroyed the altar in his town, and calling his sons, his friends, and kinsmen about him, fled to the hills. He had five stalwart and valiant sons, and each was given a special name by the people: there were John, "The Lucky"; Simon, "The Jewel"; Eleazar, "The Beast-sticker," because he killed one of the enemy's elephants in battle; Jonathan, "The Cunning"; but the most valiant of all was the third son, Judas, "The Hammer." From the Hebrew word for hammer, "maccab," is derived the title by which the whole family was afterward known, the Maccabees.

These brothers won victories against fearful odds. Judas won three great battles in the first two years of the war, one of them on the old field of Beth-horon, recalling the victory of Joshua. He fell at last in a battle as hopeless as that of Thermopylae for Leonidas. Hardly any character of the later days of Judaism strikes the imagination as does the hero, who of all military chiefs, accomplished the largest ends with the scantiest means.

THE EMPIRE OF ALEXANDER

MAIN EVENTS IN GREECE, ROME, PALESTINE, AND SYRIA

FROM THE DEATH OF ALEXANDER TO THE REIGN OF HEROD

GREECE AND ROME	PALESTINE	SYRIA
323 B.C. Death of Alexander		312 B.C. Seleucus I begins dynasty of Seleucidae at Babylon
264 First Punic War		
219 Second Punic War Hannibal	219 B.C. Antiochus III (the Great) conquers Palestine	
	172 Antiochus IV devastates Jerusalem	175 Antiochus IV (Epiphanes)
	168 Antiochus IV persecutes the Jews	
	167 Mattathias	
	166 Judas Maccabaeus. Battles of Emmaus and Bethhoron	
	165 He recovers Jerusalem, restores daily worship in Temple	164 Death of Antiochus IV
		162 Death of Antiochus V

162 Demetrius sends Bacchides, then Nicanor, against the Jews. Jewish alliance with Rome	162 Demetrius I
161 Battle of Beth-horon. Judas defeats Nicanor. Battle of Eleasa and death of Judas	
160 Jonathan, brother of Judas, is elected captain by Jews. Bacchides leaves Jews in peace for two years	
153 Jonathan, High Priest	153 Alexander the Usurper
	148 Demetrius II (Nicator) lands in Cilicia to recover the kingdom of his father, Demetrius I
145 Jerusalem is besieged	145 Tryphon opposes Demetrius
144 Demetrius and Tryphon quarrel. Jonathan supports Tryphon but is treacherously murdered by Tryphon	

(*Continued on page 438*)

MAIN EVENTS IN GREECE, ROME, PALESTINE, AND SYRIA—Cont'd

FROM THE DEATH OF ALEXANDER TO THE REIGN OF HEROD—Cont'd

GREECE AND ROME—Cont'd	PALESTINE—Cont'd	SYRIA—Cont'd
	143 Simon, High Priest. He declares against Tryphon, and is made "Prince of Judea" by Demetrius. He sends an embassy to Rome	
	142 Simon takes the fortress of Acra	142 Tryphon usurps throne of Syria
133–121 The Gracchi	135 Murder of Simon. John Hyrcanus	
	130 John Hyrcanus makes himself independent of Syria	
	129 He conquers the Edomites	
	128 He renews the league with Rome	
	107 Death of John Hyrcanus	
	106–40 Minor Rulers of Palestine	

102 Marius defeats Teutones	
90 Social war in Italy	
86 Death of Marius	
84 Peace between Sulla and Mithridates	
82 Sulla, Dictator	
71 Spartacus defeated and slain by Crassus	
70 Consulship of Pompey and Crassus	
63 Cicero, Consul; Conspiracy of Cataline	63 Palestine subdued by the Romans under Pompey
58 Caesar begins the subjugation of Gaul	
52 Pompey sole Consul	
49 Caesar crosses the Rubicon	
44 Death of Caesar	
42 Battle of Philippi	
39 Horace, Virgil	40 Herod the Great is made King of Judea
31 Battle of Actium	

(The dates are those given by the best authorities but are necessarily in some cases only approximate.)

The Later History of Israel

The Maccabees

The Story of a Village Priest and His Five Valiant Sons and how They Saved the Nation

THE DIVISION OF THE EMPIRE OF ALEXANDER THE GREAT

The story of the Maccabees is taken from the Apocrypha, an explanation of which is found in Volume 8.

AND it came to pass, after Alexander the Macedonian, the son of Philip, came and smote Darius, King of the Persians and Medes, and reigned in his stead, that he fought many battles, and won many strongholds, and slew the kings of the earth, and went through to the ends of the earth, and took spoils of a multitude of nations. And the earth was quiet before him, and he was exalted, and his heart was lifted up, and he gathered together an exceeding strong host, and ruled over countries and nations and principalities, and they became tributary unto him. And after these things he fell sick, and perceived that he should die. And he called his generals, and he divided unto them his kingdom, while he was yet alive. And Alexander reigned twelve years, and he died. And his generals bore rule, each one in his place. And they all put crowns upon themselves after he was dead, and so did their sons after them many years: and they multiplied evils in the earth.

In those days came there forth out of Israel transgressors of the law, and persuaded many, saying, "Let

Fighting Elephants in Battle

From an oil painting by Edwin John Prittie, painted expressly for The Book of Life

The foes of the Maccabees brought into action against them the famous fighting elephants which so often spread consternation in the ranks of opposing armies.

EDWIN · JOHN · PRITTIE

us go and make a covenant with the Gentiles that are round about us; for since we were parted from them many evils have befallen us."

And the saying was good in their eyes. And certain of the people were eager in this matter and went to the king, and he gave them license to do after the ordinances of the Gentiles. And they forsook the holy covenant, and joined themselves to the Gentiles, and sold themselves to do evil.

Antiochus Epiphanes Conquers Egypt with His Chariots and Elephants and Cavalry and His Navy

And a wicked ruler arose, Antiochus Epiphanes, son of Antiochus, the king, who had been a hostage at Rome, and he reigned in the hundred and thirty and seventh year of the kingdom of the Greeks.

And the kingdom was well ordered in the sight of Antiochus, and he thought to reign over Egypt, that he might reign over the two kingdoms. And he entered into Egypt with a great multitude, with chariots, and with elephants, and with horsemen, and with a great navy; and he made war against Ptolemy, King of Egypt; and Ptolemy was put to shame before him, and fled; and many fell wounded to death. And they got possession of the strong cities in the land of Egypt; and he took the spoils of Egypt.

Antiochus Captures Jerusalem and Takes Away Precious Treasures

And after that Antiochus had smitten Egypt, he returned again in the hundred forty and third year, and went up against Israel and Jerusalem with a great multitude, and entered proudly into the sanctuary, and

took away the golden altar, and the candlestick of light, and all the vessels thereof, and the table of the shew-bread, and the pouring vessels, and the vials, and the censers of gold, and the veil, and the crowns, and the golden ornaments that were before the temple, all which he pulled off. He took also the silver and the gold, and the precious vessels: also he took the hidden treasures which he found. And when he had taken all away, he went into his own land, having made a great massacre, and spoken very proudly. Therefore there was great mourning in Israel, in every place where they were; so that the princes and elders mourned, the virgins and young men were made feeble, and the beauty of women was changed. Every bridegroom took up lamentation, and she that sat in the marriage chamber was in heaviness. The land also was moved for the inhabitants thereof, and all the house of Jacob was covered with confusion. And after two years fully expired, the king sent his chief collector of tribute unto the cities of Judah, who came unto Jerusalem with a great multitude, and spake peaceable words unto them, but all was deceit: for when they had given him credence, he fell suddenly upon the city, and smote it very sore, and destroyed much people of Israel.

THE CITY IS BURNED AND PILLAGED AND A STRONG TOWER BUILT TO OVERAWE THE PEOPLE

And when he had taken the spoils of the city, he set it on fire, and pulled down the houses and walls thereof on every side. But the women and children took they captive, and possessed the cattle. Then builded they the city of David with a great and strong wall, and with mighty towers, and made it a stronghold for them. And they put therein a sinful nation, wicked men, and

fortified themselves therein. They stored it also with armour and victuals, and when they had gathered together the spoils of Jerusalem, they laid them up there, and so they became a sore snare: for it was a place to lie in wait against the sanctuary, and an evil adversary to Israel. Thus they shed innocent blood on every side of the sanctuary, and defiled it: insomuch that the inhabitants of Jerusalem fled because of them: whereupon the city was made an habitation of strangers, and became strange to those that were born in her; and her own children left her. Her sanctuary was laid waste like a wilderness, her feasts were turned into mourning, her Sabbaths into reproach, her honour into contempt. As had been her glory, so was her dishonour increased, and her excellency was turned into mourning.

THE SANCTUARIES ARE POLLUTED AND MANY FORSAKE THE LAW

Moreover King Antiochus wrote to his whole kingdom, that all should be one people, and every one should leave his laws: so all the heathen agreed according to the commandment of the king. Yea, many also of the Israelites consented to his religion, and sacrificed unto idols, and profaned the Sabbath. For the king had sent letters by messengers unto Jerusalem and the cities of Judah, that they should follow the strange laws of the land, and forbid burnt offerings, and sacrifice, and drink offerings, in the temple; and that they should profane the Sabbaths and festival days: and pollute the sanctuary and holy people: set up altars, and groves, and chapels of idols, and sacrifice swine's flesh, and unclean beasts: that they should also leave their children uncircumcised, and make their souls abominable with all manner of uncleanness and profanation: to the end

they might forget the law, and change all the ordinances. And whosoever would not do according to the commandment of the king, he said, he should die. In the self-same manner wrote he to his whole kingdom, and appointed overseers over all the people, commanding the cities of Judah to sacrifice, city by city. Then many of the people were gathered unto them, to wit, every one that forsook the law; and so they committed evils in the land, and drove the Israelites into secret places, even wheresoever they could flee for succour. Now the fifteenth day of the month Casleu, in the hundred forty and fifth year, they set up the abomination of desolation upon the altar, and builded idol altars throughout the cities of Judah on every side, and burnt incense at the doors of their houses, and in the streets. And when they had rent in pieces the books of the law which they found, they burnt them with fire. And wheresoever was found with any the book of the testament, or if any consented to the law, the king's commandment was, that they should put him to death. Thus did they by their authority unto the Israelites every month, to as many as were found in the cities. Now the five and twentieth day of the month they did sacrifice upon the idol altar, which was upon the altar of God.

A FEW REMAIN LOYAL TO JEHOVAH, CHOOSING TO DIE RATHER THAN TO COMMIT SACRILEGE

Howbeit many in Israel were fully resolved and confirmed in themselves not to eat any unclean thing. Wherefore they chose rather to die, that they might not be defiled with meats, and that they might not profane the holy covenant: so then they died. And there was very great wrath upon Israel.

The Revolt of Mattathias and His Five Valiant Sons

In those days arose Mattathias, the son of John, the son of Simeon, a priest of the sons of Joarib, from Jerusalem, and dwelt in Modin. And he had five sons, Joannan, Simon, Judas, who was called Maccabeus, Eleazar, and Jonathan. And when he saw the blasphemies that were committed in Judah and Jerusalem, he said, "Woe is me! wherefore was I born to see this misery of my people, and of the holy city, and to dwell there, when it was delivered into the hand of the enemy, and the sanctuary into the hand of strangers? Her temple is become as a man without glory. Her glorious vessels are carried away into captivity, her infants are slain in the streets, her young men with the sword of the enemy. What nation hath not had a part in her kingdom, and gotten of her spoils? All her ornaments are taken away; of a free woman she is become a bondslave. And, behold, our sanctuary, even our beauty and our glory, is laid waste, and the Gentiles have profaned it. To what end therefore shall we live any longer?"

Then Mattathias and his sons rent their clothes, and put on sackcloth, and mourned very sore. In the meanwhile the king's officers, such as compelled the people to revolt, came into the city Modin, to make them sacrifice. And when many of Israel came unto them, Mattathias also and his sons came together.

Then answered the king's officers, and said to Mattathias on this wise, "Thou art a ruler, and an honourable and great man in this city, and strengthened with sons and brethren: now therefore come thou first, and fulfil the king's commandment, like as all the heathen have done, yea, and the men of Judah also, and such as

remain at Jerusalem: so shalt thou and thy house be in the number of the king's friends, and thou and thy children shall be honoured with silver and gold, and many rewards."

Then Mattathias answered and spake with a loud voice, "Though all the nations that are under the king's dominion obey him, and fall away every one from the religion of their fathers, and give consent to his commandments, yet will I and my sons and my brethren walk in the covenant of our fathers. God forbid that we should forsake the law and the ordinances. We will not hearken to the king's words, to go from our religion, either on the right hand, or the left."

Now when he had left speaking these words, there came one of the Jews in the sight of all to sacrifice on the altar which was at Modin, according to the king's commandment. Which thing when Mattathias saw, he was inflamed with zeal, and his reins trembled, neither could he forbear to shew his anger according to judgment: wherefore he ran, and slew him upon the altar. Also the king's commissioner, who compelled men to sacrifice, he killed at that time, and the altar he pulled down. Thus dealt he zealously for the law of God, like as Phinees did unto Zambri, the son of Salom.

And Mattathias cried throughout the city with a loud voice, saying, "Whosoever is zealous of the law, and maintaineth the covenant, let him follow me." So he and his sons fled into the mountains, and left all that ever they had in the city.

A THOUSAND PEOPLE ARE KILLED BECAUSE THEY WILL NOT FIGHT ON THE SABBATH DAY

Then many that sought after justice and judgment went down into the wilderness, to dwell there: both

they, and their children, and their wives, and their cattle; because afflictions increased sore upon them. Now when it was told the king's servants, and the host that was at Jerusalem, in the city of David, that certain men, who had broken the king's commandment, were gone down into the secret places in the wilderness, they pursued after them a great number, and having overtaken them, they camped against them, and made war against them on the Sabbath Day.

And they said unto them, "Let that which ye have done hitherto suffice; come forth, and do according to the commandment of the king, and ye shall live."

But they said, "We will not come forth, neither will we do the king's commandment, to profane the Sabbath Day."

So then they gave them the battle with all speed. Howbeit they answered them not, neither cast they a stone at them, nor stopped the places where they lay hid; but said, "Let us die all in our innocency: heaven and earth shall testify for us, that ye put us to death wrongfully." So they rose up against them in battle on the Sabbath, and they slew them, with their wives and children, and their cattle, to the number of a thousand people. Now when Mattathias and his friends understood hereof, they mourned for them right sore.

And one of them said to another, "If we all do as our brethren have done, and fight not for our lives and laws against the heathen, they will now quickly root us out of the earth." At that time therefore they decreed, saying, "Whosoever shall come to make battle with us on the Sabbath Day, we will fight against him; neither will we die all, as our brethren that were murdered in the secret places."

Then came there unto him a company of Assideans, who were mighty men of Israel, even all such as were voluntarily devoted unto the law. Also all they that fled for persecution joined themselves unto them, and were a stay unto them. So they joined their forces, and smote sinful men in their anger, and wicked men in their wrath: but the rest fled to the heathen for succour. Then Mattathias and his friends went round about, and pulled down the altars. They pursued also after the proud men, and the work prospered in their hand. So they recovered the law out of the hand of the Gentiles, and out of the hand of kings, neither suffered they the sinner to triumph.

Now when the time drew near that Mattathias should die, he said unto his sons, "Now hath pride and rebuke gotten strength and the time of destruction, and the wrath of indignation. Now therefore, my sons, be ye zealous for the law, and give your lives for the covenant of your fathers. Call to remembrance what acts our fathers did in their time; so shall ye receive great honour and an everlasting name. Was not Abraham found faithful in temptation, and it was imputed unto him for righteousness? Joseph in the time of his distress kept the commandment, and was made lord of Egypt. Phinees, our father, in being zealous and fervent obtained the covenant of an everlasting priesthood. Jesus for fulfilling the word was made a judge in Israel. Caleb for bearing witness before the congregation received the heritage of the land. David for being merciful possessed the throne of an everlasting kingdom. Elias for being zealous and fervent for the law was taken up into heaven. Ananias, Azarias, and Misael, by believing, were saved out of the flame. Daniel for his innocency was delivered from the mouth of lions. And

thus consider ye throughout all ages, that none that put their trust in him shall be overcome.

"Fear not then the words of a sinful man: for his glory shall be dung and worms. To-day he shall be lifted up, and to-morrow he shall not be found, because he is returned into his dust, and his thought is come to nothing.

"Be valiant, and shew yourselves men in the behalf of the law; for by it shall ye obtain glory. And, behold, I know that your brother Simon is a man of counsel, give ear unto him alway: he shall be a father unto you. As for Judas Maccabeus, he hath been mighty and strong, even from his youth up: let him be your captain, and fight the battle of the people. Take also unto you all those that observe the law, and avenge ye the wrong of your people. Recompense fully the heathen, and take heed to the commandments of the law."

So he blessed them, and was gathered to his fathers. And he died in the hundred forty and sixth year, and his sons buried him in the sepulchers of his fathers at Modin, and all Israel made great lamentation for him.

Judas, the Hammer, Becomes Leader

Then his son Judas, called Maccabeus, rose up in his stead. And all his brethren helped him, and so did all they that held with his father, and they fought with cheerfulness the battle of Israel. So he gat his people great honour, and put on a breastplate as a giant, and girt his warlike harness about him, and he made battles, protecting the host with his sword. In his acts he was like a lion, and like a lion's whelp roaring for his prey. For he pursued the wicked, and sought them out, and burnt up those that vexed his people. Wherefore the wicked shrunk for fear of him, and all the workers of

RUINS OF ROMAN DOCKS AT JOPPA

Photograph by W. A. Pottenger expressly for The Book of Life

The port at Joppa has always been a difficult one for travelers. Large boats do not come to shore and the sea at times is so rough here that smaller boats can not go out to take passengers to shore. During Roman times an attempt was made to build extensive docks here, the ruins of which may be seen in this picture.

iniquity were troubled, because salvation prospered in his hand. He grieved also many kings, and made Jacob glad with his acts, and his memorial is blessed forever. Moreover he went through the cities of Judah, destroying the ungodly out of them, and turning away wrath from Israel: so that he was renowned unto the utmost part of the earth, and he received unto him such as were ready to perish. Then Apollonius gathered the Gentiles together, and a great host out of Samaria, to fight against Israel. Which thing when Judas perceived, he went forth to meet him, and so he smote him, and slew him: many also fell down slain, but the rest fled.

JUDAS TAKES A SWORD FROM THE ENEMY

Wherefore Judas took their spoils, and Apollonius' sword also, and therewith he fought all his life long.

The Battle of Beth-horon—"We Fight for Our Lives and Our Laws"

Now when Seron, a prince of the army of Syria, heard say that Judas had gathered unto him a multitude and company of the faithful to go out with him to war, he said, "I will get me a name and honour in the kingdom; for I will go fight with Judas and them that are with him, who despise the king's commandment." So he made him ready to go up, and there went with him a mighty host of the ungodly to help him, and to be avenged of the children of Israel. And when he came near to the going up of Beth-horon, Judas went forth to meet him with a small company, who, when they saw the host coming to meet them, said unto Judas, "How shall we be able, being so few, to fight against so great a multitude and so strong, seeing we are ready to faint with fasting all this day?"

Unto whom Judas answered, "It is no hard matter for many to be shut up in the hands of a few; and with the God of heaven it is all one, to deliver with a great multitude, or a small company: for the victory of battle standeth not in the multitude of an host; but strength cometh from heaven. They come against us in much pride and iniquity to destroy us, and our wives and children, and to spoil us: but we fight for our lives and our laws. Wherefore the Lord himself will overthrow them before our face: and as for you, be ye not afraid of them."

Now as soon as he had left off speaking, he leapt suddenly upon them, and so Seron and his host was overthrown before him. And they pursued them from the going down of Beth-horon unto the plain, where were slain about eight hundred men of them; and the residue

fled into the land of the Philistines. Then began the fear of Judas and his brethren, and an exceeding great dread, to fall upon the nations round about them: insomuch as his fame came unto the king, and all nations talked of the battles of Judas.

A Great Army Is Mustered to Fight Judah

Now when King Antiochus heard these things, he was full of indignation: wherefore he sent and gathered together all the forces of his realm, even a very strong army. He opened also his treasure, and gave his soldiers pay for a year, commanding them to be ready whensoever he should need them. Nevertheless, when he saw that the money of his treasures failed, and that the tributes in the country were small because of the dissension and plague, which he had brought upon the land in taking away the laws which had been of old time, he feared that he should not be able to bear the charges any longer, nor to have such gifts to give so liberally as he did before: for he had abounded above the kings that were before him. Wherefore, being greatly perplexed in his mind, he determined to go into Persia, there to take the tributes of the countries, and to gather much money.

So he left Lysias, a nobleman, and one of the blood royal, to oversee the affairs of the king from the river Euphrates unto the borders of Egypt, and to bring up his son Antiochus, until he came again. Moreover he delivered unto him the half of his forces, and the elephants, and gave him charge of all things that he would have done, as also concerning them that dwelt in Judah and Jerusalem: to wit, that he should send an army against them, to destroy and root out the strength of Israel, and the remnant of Jerusalem, and to take away

their memorial from that place; and that he should place strangers in all their quarters, and divide their land by lot.

So the king took the half of the forces that remained, and departed from Antioch, his royal city, the hundred forty and seventh year; and having passed the river Euphrates, he went through the high countries. Then Lysias chose Ptolemee, the son of Dorymenes, and Nicanor, and Gorgias, mighty men of the king's friends: and with them he sent forty thousand footmen, and seven thousand horsemen, to go into the land of Judah, and to destroy it, as the king commanded. So they went forth with all their power, and came and pitched by Emmaus in the plain country. And the merchants of the country, hearing the fame of them, took silver and gold very much, with servants, and came into the camp to buy the children of Israel for slaves: a power also of Syria and of the land of the Philistines joined themselves unto them. Now when Judas and his brethren saw that miseries were multiplied, and that the forces did encamp themselves in their borders; for they knew how the king had given commandment to destroy the people, and utterly abolish them, they said one to another, "Let us restore the decayed estate of our people, and let us fight for our people and the sanctuary."

Then was the congregation gathered together, that they might be ready for battle, and that they might pray, and ask mercy and compassion.

JERUSALEM—A WILDERNESS: "JOY WAS TAKEN FROM JACOB. THE PIPE WITH THE HARP CEASED"

Now Jerusalem lay void as a wilderness; there was none of her children that went in or out; the sanctuary also was trodden down, and aliens kept the stronghold;

the heathen had their habitation in that place; and joy was taken from Jacob, and the pipe with the harp ceased.

JUDAS RALLIES ALL TRUE ISRAELITES

Wherefore the Israelites assembled themselves together, and came to Maspha, over against Jerusalem; for in Maspha was the place where they prayed aforetime in Israel. Then they fasted that day, and put on sackcloth, and cast ashes upon their heads, and rent their clothes, and laid open the book of the law, wherein the heathen had sought to paint the likeness of their images. They brought also the priests' garments, and the firstfruits, and the tithes: and the Nazarites they stirred up, who had accomplished their days.

Then cried they with a loud voice toward heaven, saying, "What shall we do with these, and whither shall we carry them away? For thy sanctuary is trodden down and profaned, and thy priests are in heaviness, and brought low. And, lo, the heathen are assembled together against us to destroy us: what things they imagine against us, thou knowest. How shall we be able to stand against them, except thou, O God, be our help?"

Then sounded they with trumpets, and cried with a loud voice. And after this Judas ordained captains over the people, even captains over thousands, and over hundreds, and over fifties, and over tens. But as for such as were building houses, or had betrothed wives, or were planting vineyards, or were fearful, those he commanded that they should return, every man to his own house, according to the law. So the camp removed, and pitched upon the south side of Emmaus.

And Judas said, "Arm yourselves, and be valiant men, and see that ye be in readiness against the

morning, that ye may fight with these nations, that are assembled together against us to destroy us and our sanctuary: for it is better for us to die in battle, than to behold the calamities of our people and our sanctuary. Nevertheless, as the will of God is in heaven, so let him do."

GORGIAS ATTEMPTS TO SURPRISE THE CAMP OF JUDAS BY NIGHT

Then took Gorgias five thousand footmen, and a thousand of the best horsemen, and removed out of the camp by night, to the end he might rush in upon the camp of the Jews, and smite them suddenly. And the men of the fortress were his guides. Now when Judas heard thereof, he himself removed, and the valiant men with him, that he might smite the king's army which was at Emmaus, while as yet the forces were dispersed from the camp. In the mean season came Gorgias by night into the camp of Judas: and when he found no man there, he sought them in the mountains: for said he, "These fellows flee from us."

But as soon as it was day, Judas shewed himself in the plain with three thousand men, who nevertheless had neither armour nor swords to their minds. And they saw the camp of the heathen, that it was strong and well harnessed, and compassed round about with horsemen; and these were expert of war.

Then said Judas to the men that were with him, "Fear ye not their multitude, neither be ye afraid of their assault. Remember how our fathers were delivered in the Red Sea, when Pharaoh pursued them with an army. Now therefore let us cry unto heaven, if peradventure the Lord will have mercy upon us, and remember the covenant of our fathers, and destroy this host

before our face this day, that so all the heathen may know that there is one who delivereth and saveth Israel." Then the strangers lifted up their eyes, and saw them coming over against them.

JUDAS SURPRISES THE MEN OF GORGIAS WHILE HE IS ABSENT

Wherefore they went out of the camp to battle; but they that were with Judas sounded their trumpets. So they joined battle, and the heathen being discomfited fled into the plain. Howbeit all the hindmost of them were slain with the sword: for they pursued them unto Gazara, and unto the plains of Idumea, and Azotus, and Jamnia, so that there were slain of them upon a three thousand men. This done, Judas returned again with his host from pursuing them, and said to the people, "Be not greedy of the spoils, inasmuch as there is a battle before us, and Gorgias and his host are here by us in the mountain: but stand ye now against our enemies, and overcome them, and after this ye may boldly take the spoils."

As Judas was yet speaking these words, there appeared a part of them looking out of the mountain: who when they perceived that the Jews had put their host to flight, and were burning the tents, for the smoke that was seen declared what was done, when therefore they perceived these things, they were sore afraid, and seeing also the host of Judas in the plain ready to fight, they fled every one into the land of strangers.

JUDAS GETS MUCH SPOIL: BLUE SILK AND PURPLE

Then Judas returned to spoil the tents, where they got much gold, and silver, and blue silk, and purple of the sea, and great riches. After this they went home,

and sung a song of thanksgiving, and praised the Lord in heaven:

"Because it is good,
Because his mercy endureth forever."

Thus Israel had a great deliverance that day.

How Lysias, in the Following Year, Seeks to Retrieve His Colleague's Defeat

Now all the strangers that had escaped came and told Lysias what had happened: who, when he heard thereof, was confounded and discouraged, because neither such things as he would were done unto Israel, nor such things as the king commanded him were come to pass.

The next year therefore following, Lysias gathered together threescore thousand choice men of foot, and five thousand horsemen, that he might subdue them. So they came into Idumea, and pitched their tents at Bethsura, and Judas met them with ten thousand men.

And when he saw that mighty army, he prayed and said, "Blessed art thou, O Saviour of Israel, who didst quell the violence of the mighty man by the hand of thy servant David, and gavest the host of strangers into the hands of Jonathan, the son of Saul, and his armour-bearer, shut up this army in the hand of thy people Israel, and let them be confounded in their power and horsemen: make them to be of no courage, and cause the boldness of their strength to fall away, and let them quake at their destruction: cast them down with the sword of them that love thee, and let all those that know thy name praise thee with thanksgiving."

The Great Army of Lysias Put to Flight

So they joined battle; and there were slain of the host of Lysias about five thousand men, even before

them were they slain. Now when Lysias saw his army put to flight, and the manliness of Judas' soldiers, and how they were ready either to live or die valiantly, he went into Antiochia, and gathered together a company of strangers, and having made his army greater than it was, he purposed to come again into Judea.

Judas Goes up to Mount Sion and Cleans and Dedicates the Temple

Then said Judas and his brethren, "Behold, our enemies are discomfited: let us go up to cleanse and dedicate the sanctuary." Upon this all the host assembled themselves together, and went up into Mount Sion. And when they saw the sanctuary desolate, and the altar profaned, and the gates burned up, and shrubs growing in the courts as in a forest, or in one of the mountains, yea, and the priests' chambers pulled down, they rent their clothes, and made great lamentation, and cast ashes upon their heads, and fell down flat to the ground upon their faces, and blew an alarm with the trumpets, and cried toward heaven.

Then Judas appointed certain men to fight against those that were in the fortress, until he had cleansed the sanctuary. So he chose priests of blameless conversation, such as had pleasure in the law, who cleansed the sanctuary, and bare out the defiled stones into an unclean place.

And when they consulted what to do with the altar of burnt offerings, which was profaned, they thought it best to pull it down, lest it should be a reproach to them, because the heathen had defiled it: wherefore they pulled it down and laid up the stones in the mountain of the temple in a convenient place, until there should come a prophet to shew what should be done with them.

Then they took whole stones according to the law, and built a new altar according to the former, and made up the sanctuary, and the things that were within the temple, and hallowed the courts. They made also new holy vessels, and into the temple they brought the candlestick, and the altar of burnt offerings, and of incense, and the table. And upon the altar they burned incense, and the lamps that were upon the candlestick they lighted that they might give light in the temple. Furthermore they set the loaves upon the table, and spread out the veils, and finished all the works which they had begun to make.

Now on the five and twentieth day of the ninth month, which is called the month Casleu, in the hundred forty and eighth year, they rose up betimes in the morning, and offered sacrifice according to the law upon the new altar of burnt offerings, which they had made. Look, at what time and what day the heathen had profaned it, even in that was it dedicated with songs, and citherns, and harps, and cymbals. Then all the people fell upon their faces, worshiping and praising the God of heaven, who had given them good success. And so they kept the dedication of the altar eight days, and offered burnt offerings with gladness, and sacrificed the sacrifice of deliverance and praise. They decked also the forefront of the temple with crowns of gold, and with shields; and the gates and the chambers they renewed, and hanged doors upon them. Thus was there very great gladness among the people, for that the reproach of the heathen was put away. Moreover Judas and his brethren with the whole congregation of Israel ordained, that the days of the dedication of the altar should be kept in their season from year to year by the space of eight days, from the five and twentieth day of the month

ACRE

Photograph by W. A. Pottenger expressly for The Book of Life

Looking out over the roofs of the houses of Acre, at the Mediterranean below.

Casleu, with mirth and gladness. At that time also they builded up the Mount Sion with high walls and strong towers round about, lest the Gentiles should come and tread it down, as they had done before. And they set there a garrison to keep it, and fortified Bethsura to preserve it; that the people might have a defence against Idumea.

Judas Defeats the Children of Esau

Now when the nations round about heard that the altar was built, and the sanctuary renewed as before, it displeased them very much. Wherefore they thought to destroy the generation of Jacob that was among them, and thereupon they began to slay and destroy the people. Then Judas fought against the children of Esau in Idumea at Arabattine, because they besieged Israel: and he gave them a great overthrow, and abated their courage, and took their spoils.

The Death of King Antiochus. He Remembers the Evil Which He Did to Jerusalem

About that time King Antiochus traveling through the high countries heard say, that Elymais in the country of Persia was a city greatly renowned for riches, silver, and gold; and that there was in it a very rich temple, wherein were coverings of gold, and breastplates, and shields, which Alexander, son of Philip, the Macedonian king, who reigned first among the Grecians, had left there. Wherefore he came and sought to take the city, and to spoil it; but he was not able, because they of the city, having had warning thereof, rose up against him in battle: so he fled, and departed thence with great heaviness, and returned to Babylon. Moreover there came one who brought him tidings into Persia, that the armies which went against the land of Judea were put to flight: and that Lysias, who went forth first with a great power, was driven away of the Jews; and that they were made strong by the armour, and power and store of spoils, which they had gotten of the armies, whom they had destroyed: also that they had pulled down the abomination, which he had set up upon the altar in Jerusalem, and that they had compassed about the sanctuary with high walls, as before, and his city Bethsura. Now when the king heard these words, he was astonished and sore moved: whereupon he laid him down upon his bed, and fell sick for grief, because it had not befallen him as he looked for. And there he continued many days: for his grief was ever more and more, and he made account that he should die.

Wherefore he called for all his friends, and said unto them, "The sleep is gone from mine eyes, and my heart faileth for very care. And I thought with myself, into

what tribulation am I come, and how great a flood of misery is it, wherein now I am! For I was bountiful and beloved in my power. But now I remember the evils that I did at Jerusalem, and that I took all the vessels of gold and silver that were therein, and sent to destroy the inhabitants of Judea without a cause. I perceive therefore that for this cause these troubles are come upon me, and, behold, I perish through great grief in a strange land."

Philip Is Made Ruler of the Kingdom

Then called he for Philip, one of his friends, whom he made ruler over all his realm, and gave him the crown, and his robe, and his signet, to the end he should bring up his son Antiochus, and nourish him up for the kingdom. So King Antiochus died there in the hundred forty and ninth year.

Now when Lysias knew that the king was dead, he set up Antiochus, his son, whom he had brought up, being young, to reign in his stead, and his name he called "Eupator."

Judas Besieges the Strong Tower of Jerusalem, and King Philip Is Angry

About this time they that were in the tower shut up the Israelites round about the sanctuary, and sought always their hurt, and the strengthening of the heathen. Wherefore Judas, purposing to destroy them, called all the people together to besiege them. So they came together, and besieged them in the hundred and fiftieth year, and he made mounts for shot against them, and other engines. Howbeit certain of them that were besieged got forth, unto whom some ungodly men of Israel joined themselves: and they went unto the king, and said, "How long will it be ere thou execute judgment,

and avenge our brethren? We have been willing to serve thy father, and to do as he would have us, and to obey his commandments, for which cause they of our nation besiege the tower, and are alienated from us: moreover as many of us as they could light on they slew, and spoiled our inheritance. Neither have they stretched out their hand against us only, but also against all their borders.

"And, behold, this day are they besieging the tower at Jerusalem, to take it: the sanctuary also and Bethsura have they fortified. Wherefore if thou dost not prevent them quickly, they will do greater things than these, neither shalt thou be able to rule them."

THE KING GATHERS AN ARMY OF 100,000 INFANTRY, 20,000 CAVALRY AND THIRTY-TWO WAR ELEPHANTS

Now when the king heard this, he was angry, and gathered together all his friends, and the captains of his army, and those that had charge of the horse. There came also unto him from other kingdoms, and from isles of the sea, bands of hired soldiers, so that the number of his army was an hundred thousand footmen, and twenty thousand horsemen, and two and thirty elephants exercised in battle. These went through Idumea, and pitched against Bethsura, which they assaulted many days, making engines of war; but they of Bethsura came out, and burned them with fire, and fought valiantly.

Upon this Judas removed from the tower, and pitched in Bathzacharias, over against the king's camp.

Then the king rising very early marched fiercely with his host toward Bathzacharias, where his armies made them ready to battle, and sounded the trumpets. And to the end they might provoke the elephants to fight, they shewed them the blood of grapes and mulberries.

Moreover they divided the beasts among the armies, and for every elephant they appointed a thousand men armed with coats of mail, and with helmets of brass on their heads; and beside this, for every beast were ordained five hundred horsemen of the best. These were ready at every occasion: wheresoever the beast was, and whithersoever the beast went, they went also, neither departed they from him. And upon the beasts were there strong towers of wood, which covered every one of them, and were girt fast unto them with devices: there were also upon every one two and thirty strong men, that fought upon them, beside the Indian that ruled him. As for the remnant of the horsemen, they set them on this side and that side at the two parts of the host, giving them signs what to do, and being harnessed all over amidst the ranks.

THE MOUNTAINS SHINE LIKE LAMPS OF FIRE

Now when the sun shone upon the shields of gold and brass, the mountains glistered therewith, and shined like lamps of fire. So part of the king's army being spread upon the high mountains, and part on the valleys below, they marched on safely and in order. Wherefore all that heard the noise of their multitude, and the marching of the company, and the rattling of the harness, were moved: for the army was very great and mighty. Then Judas and his host drew near, and entered into battle, and there were slain of the king's army six hundred men.

ELEAZAR, THE "BEAST-STICKER," KILLS THE ROYAL ELEPHANT

Eleazar also surnamed Savaran, perceiving that one of the beasts, armed with royal harness, was higher than

all the rest, and supposing that the king was upon him, put himself in jeopardy, to the end he might deliver his people, and get him a perpetual name: wherefore he ran upon him courageously through the midst of the battle, slaying on the right hand and on the left, so that they were divided from him on both sides. Which done, he crept under the elephant, and thrust him under, and slew him: whereupon the elephant fell down upon him, and there he died. Howbeit the rest of the Jews seeing the strength of the king, and violence of his forces, turned away from them.

Nicanor Marches Against Jerusalem

Then the king sent Nicanor, one of his honourable princes, a man that bare deadly hate unto Israel, with commandment to destroy the people. So Nicanor came to Jerusalem with a great force; and sent unto Judas and his brethren deceitfully with friendly words, saying, "Let there be no battle between me and you; I will come with a few men, that I may see you in peace." He came therefore to Judas, and they saluted one another peaceably. Howbeit the enemies were prepared to take away Judas by violence. Which thing after it was known to Judas, to wit, that he came unto him with deceit, he was sore afraid of him, and would see his face no more. Nicanor also, when he saw that his counsel was discovered, went out to fight against Judas beside Caphar-salama, where there were slain of Nicanor's side about five thousand men, and the rest fled into the city of David. After this went Nicanor up to Mount Sion, and there came out of the sanctuary certain of the priests and certain of the elders of the people, to salute him peaceably, and to shew him the burnt sacrifice that was offered for the king.

BAKE OVEN AT ACRE

Photograph by W. A. Pottenger expressly for The Book of Life
This is one of the public ovens at which the bread is baked in Palestine.

But he mocked them, and laughed at them, and abused them shamefully, and spake proudly, and sware in his wrath, saying, "Unless Judas and his host be now delivered into my hands, if ever I come again in safety, I will burn up this house"; and with that he went out in a great rage.

Then the priests entered in, and stood before the altar and the temple, weeping, and saying, "Thou, O Lord, didst choose this house to be called by thy name, and to be a house of prayer and petition for thy people: be avenged of this man and his host, and let them fall by the sword: remember their blasphemies, and suffer them not to continue any longer."

Nicanor Is the First to Fall at Beth-horon—His Head and Right Hand Are Cut off and Hung up Toward Jerusalem

So Nicanor went out of Jerusalem, and pitched his tents in Beth-horon, where an host out of Syria met him.

But Judas pitched in Adasa with three thousand men, and there he prayed, saying, "O Lord, when they that were sent from the king of the Assyrians blasphemed, thine angel went out, and smote an hundred fourscore and five thousand of them. Even so destroy thou this host before us this day, that the rest may know that he hath spoken blasphemously against thy sanctuary, and judge thou him according to his wickedness."

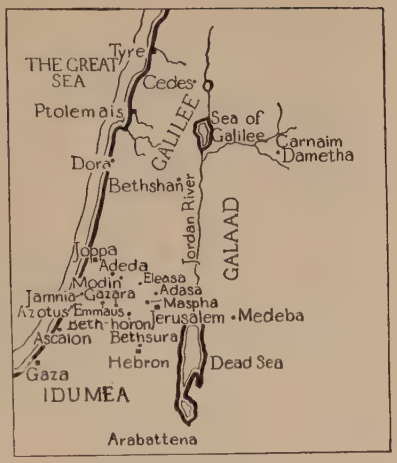
So the thirteenth day of the month Adar the hosts joined battle: but Nicanor's host was discomfited, and he himself was first slain in the battle. Now when Nicanor's host saw that he was slain, they cast away their weapons, and fled. Then they pursued after them a day's journey, from Adasa unto Gazara, sounding an alarm after them with their trumpets. Whereupon they came forth out of all the towns of Judea round about, and closed them in; so that they, turning back upon them that pursued them, were all slain with the sword, and not one of them was left. Afterwards they took the spoils, and the prey, and smote off Nicanor's head, and his right hand, which he stretched out so proudly, and brought them away, and hanged them up toward Jerusalem. For this cause the people rejoiced greatly, and they kept that day a day of great gladness. Moreover they ordained to keep yearly this day, being the thirteenth of Adar. Thus the land of Judah was in rest a little while.

Judas Makes a Treaty with Rome: the Great Law of the Roman People

Now Judas had heard of the fame of the Romans, that they were mighty and valiant men, and such as would lovingly accept all that joined themselves unto them, and make a league of amity with all that came

unto them; and that they were men of great valour. It was told him also of their wars and noble acts which they had done among the Galatians, and how they had conquered them, and brought them under tribute; and what they had done in the country of Spain, for the winning of the mines of the silver and gold which is there; and that by their policy and patience they had conquered all the place, though it were very far from them; and the kings also that came against them from the uttermost part of the earth, till they had discomfited them, and given them a great overthrow, so that the rest did give them tribute every year: beside this, how they had discomfited in battle Philip, and Perseus, King of the Citims, with others that lifted up themselves against them, and had overcome them: how also Antiochus, the great king of Asia, that came against them in battle, having an hundred and twenty elephants, with horsemen, and chariots, and a very great army, was discomfited by them; and how they took him alive, and covenanted that he and such as reigned after him should pay a great tribute, and give hostages, and that which was agreed upon, and the country of India, and Media, and Lydia, and of the goodliest countries, which they took of him, and gave to King Eumenes: moreover how the Grecians had determined to come and destroy them; and that they, having knowledge thereof, sent against them a certain captain, and fighting with them slew many of them, and carried away captives their wives and their children, and spoiled them, and took possession of their lands, and pulled down their strongholds, and brought them to be their servants unto this day.

It was told him besides, how they destroyed and brought under their dominion all other kingdoms and isles that at any time resisted them, but with their



THE MACCABEAN TERRITORY

friends and such as relied upon them they kept amity: and that they had conquered kingdoms both far and nigh, insomuch as all that heard of their name were afraid of them: also that, whom they would help to a kingdom, those reign; and whom again they would, they displace: finally, that they were greatly exalted: yet for all this none of them wore a crown, or was clothed in purple, to be magnified thereby: moreover how they had made for themselves a senate house, wherein three hundred and twenty men sat in council daily, consulting alway for the people, to the end they might be well ordered: and that they committed their government to one man every year, who ruled over all their country, and that all were obedient to that one, and that there was neither envy nor emulation among them.

BEFORE THE ROMAN SENATE

In consideration of these things, Judas chose Eupolemus, the son of John, the son of Accos, and Jason, the son of Eleazar, and sent them to Rome, to make a league of amity and confederacy with them, and to intreat them that they would take the yoke from them; for they saw that the kingdom of the Grecians did oppress Israel with servitude.

They went therefore to Rome, which was a very great journey, and came into the senate, where they

spake and said, "Judas Maccabeus with his brethren, and the people of the Jews, have sent us unto you, to make a confederacy and peace with you, and that we might be registered your confederates and friends." So that matter pleased the Romans well.

THE TREATY ON A BRASS TABLET IS SENT TO JERUSALEM

And this is the copy of the epistle which the senate wrote back again in tables of brass, and sent to Jerusalem, that there they might have by them a memorial of peace and confederacy:

"Good success be to the Romans, and to the people of the Jews, by sea and by land forever: the sword also and enemy be far from them. If there come first any war upon the Romans or any of their confederates throughout all their dominion, the people of the Jews shall help them, as the time shall be appointed, with all their heart. Neither shall they give anything unto them that make war upon them, or aid them with victuals, weapons, money, or ships, as it hath seemed good unto the Romans; but they shall keep their covenants without taking anything therefor. In the same manner also, if war come first upon the nation of the Jews, the Romans shall help them with all their heart, according as the time shall be appointed them. Neither shall victuals be given to them that take part against them, or weapons, or money, or ships, as it hath seemed good to the Romans; but they shall keep their covenants, and that without deceit. According to these articles did the Romans make a covenant with the people of the Jews. Howbeit if

hereafter the one party or the other shall think meet to add or diminish anything, they may do it at their pleasures, and whatsoever they shall add or take away shall be ratified. And as touching the evils that Demetrius doeth to the Jews, we have written unto him saying, 'Wherefore hast thou made thy yoke heavy upon our friends and confederates the Jews? If therefore they complain any more against thee, we will do them justice, and fight with thee by sea and by land.'"

Demetrius, Successor to the Young Antiochus, Harasses Israel. A New Army Comes Against the Jews: the Death of Judas

Furthermore when Demetrius heard that Nicanor and his host were slain in battle, he sent Bacchides and Alcimus into the land of Judea the second time, and with them the chief strength of his host: who went forth by the way that leadeth to Galgala, and pitched their tents before Masaloth, which is in Arbela, and after they had won it, they slew much people. Also the first month of the hundred fifty and second year they encamped before Jerusalem, from whence they removed, and went to Berea, with twenty thousand footmen and two thousand horsemen.

The Army Deserts and Leaves Judas Only Eight Hundred Men

Now Judas had pitched his tents at Eleasa, and three thousand chosen men with him: who seeing the multitude of the other army to be so great were sore afraid; whereupon many conveyed themselves out of the host, insomuch as there abode of them no more but eight

hundred men. When Judas therefore saw that his host slipt away, and that the battle pressed upon him, he was sore troubled in mind, and much distressed, for that he had no time to gather them together.

THE LAST FIGHT OF JUDAS

Nevertheless unto them that remained he said, "Let us arise and go up against our enemies, if peradventure we may be able to fight with them."

But they dehorted him, saying, "We shall never be able: let us now rather save our lives, and hereafter we will return with our brethren, and fight against them: for we are but few."

Then Judas said, "God forbid that I should do this thing, and flee away from them: if our time be come, let us die manfully for our brethren, and let us not stain our honour."

With that the host of Bacchides removed out of their tents, and stood over against them, their horsemen being divided into two troops, and their slingers and archers going before the host, and they that marched in the foreward were all mighty men. As for Bacchides, he was in the right wing: so the host drew near on the two parts, and sounded their trumpets. They also of Judas' side, even they sounded their trumpets also, so that the earth shook at the noise of the armies, and the battle continued from morning till night.

Now when Judas perceived that Bacchides and the strength of his army were on the right side, he took with him all the hardy men, who discomfited the right wing, and pursued them unto the Mount Azotus. But when they of the left wing saw that they of the right wing were discomfited, they followed upon Judas and those that were with him hard at the heels from behind: where-

upon there was a sore battle, insomuch as many were slain on both parts.

THE DEATH AND BURIAL OF JUDAS

Judas also was killed, and the remnant fled. Then Jonathan and Simon took Judas, their brother, and buried him in the sepulcher of his fathers in Modin. Moreover they bewailed him, and all Israel made great lamentation for him, and mourned many days, saying, "How is the valiant man fallen, that delivered Israel!" As for the other things concerning Judas and his wars, and the noble acts which he did, and his greatness, they are not written: for they were very many.

Now after the death of Judas the wicked began to put forth their heads in all the coasts of Israel, and there arose up all such as wrought iniquity. In those days also was there a very great famine, by reason whereof the country revolted, and went with them. Then Bacchides chose the wicked men, and made them lords of the country. And they made enquiry and search for Judas' friends, and brought them unto Bacchides, who took vengeance of them, and used them despitefully. So was there a great affliction in Israel, the like whereof was not since the time that a prophet was not seen among them.

Jonathan Takes Judas' Place

For this cause all Judas' friends came together, and said unto Jonathan, "Since thy brother Judas died, we have no man like him to go forth against our enemies, and Bacchides, and against them of our nation that are adversaries to us. Now therefore we have chosen thee this day to be our prince and captain in his stead, that thou mayest fight our battles."

Upon this Jonathan took the governance upon him at that time, and rose up instead of his brother Judas.

Esther

The Book of Esther is one of the most fascinating stories of the Bible. It is a story of an event in Jewish life in the great Persian Empire which succeeded Assyria and Babylon, a tale of fine courage and heroic devotion on the part of the Hebrew maiden who became queen. Some students identify Ahasuerus with the mighty Xerxes of the great invasion of Greece and make the time that of his return from that unfortunate campaign. The detail and scenery of this vivid and dramatic story conform to what we know of the advanced civilization of this period of the Persian dominion. The Palace of Xerxes, destroyed by fire only thirty years after this time, has recently been excavated by French explorers and its plan follows in every respect the details of the Esther story. In reading the story, the emphasis should not be placed upon the cruelty of the times, but upon the courage, the devotion, the unselfish patriotism of Esther, the queen.

Persons of the Story

Ahasuerus, King of Persia.
Vashti, Queen of Ahasuerus, deposed by him.
Esther, Queen of Ahasuerus.
Mordecai, an officer of the court.
Courtiers, officers, women of the harem, messengers.

Place of the Story

The Palace of Ahasuerus.

Ahasuerus, "Who Reigned from India to Ethiopia," Gives a Feast

NOW it came to pass in the days of Ahasuerus, (this is Ahasuerus which reigned, from India even unto Ethiopia, over an hundred and seven and twenty provinces:) that in those days, when the king, Ahasuerus, sat on the throne of his kingdom, which was in Shushan, the palace, in the third year

of his reign, he made a feast unto all his princes and his servants; the power of Persia and Media, the nobles and princes of the provinces, being before him: when he showed the riches of his glorious kingdom and the honour of his excellent majesty many days, even an hundred and fourscore days. And when these days were expired, the king made a feast unto all the people that were present in Shushan, the palace, both unto great and small, seven days, in the court of the garden of the king's palace; where were white, green, and blue hangings, fastened with cords of fine linen and purple to silver rings and pillars of marble: the beds were of gold and silver, upon a pavement of red, and blue, and white, and black marble. And they gave them drink in vessels of gold, (the vessels being diverse one from another,) and royal wine in abundance, according to the state of the king. And the drinking was according to the law; none did compel: for so the king had appointed to all the officers of his house, that they should do according to every man's pleasure. Also Vashti, the queen, made a feast for the women in the royal house which belonged to King Ahasuerus. — Esther 1:1–9.

How Esther Becomes Queen

Vashti the queen refuses to come at the king's command

On the seventh day, when the heart of the king was merry with wine, he commanded Mehuman, Biztha, Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the seven chamberlains that served in the presence of Ahasuerus, the king, to bring Vashti, the queen, before the king with the crown royal, to show the people and the princes her beauty: for she was fair to look on. But the queen, Vashti, refused to come at the king's

commandment by his chamberlains: therefore was the king very wroth, and his anger burned in him.

Then the king said to the wise men, which knew the times, (for so was the king's manner toward all that knew law and judgment: and the next unto him was Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, and Memucan, the seven princes of Persia and Media, which saw the king's face, and which sat the first in the kingdom;) "What shall we do unto the queen, Vashti, according to law, because she hath not performed the commandment of the king, Ahasuerus, by the chamberlains?"

And Memucan answered before the king and the princes, "Vashti, the queen, hath not done wrong to the king only, but also to all the princes, and to all the people that are in all the provinces of the king, Ahasuerus. For this deed of the queen shall come abroad unto all women, so that they shall despise their husbands in their eyes, when it shall be reported, 'The king, Ahasuerus commanded Vashti, the queen, to be brought in before him, but she came not.' Likewise shall the ladies of Persia and Media say this day unto all the king's princes, which have heard of the deed of the queen. Thus shall there arise too much contempt and wrath.

"If it please the king, let there go a royal commandment from him, and let it be written among the laws of the Persians and the Medes, that it be not altered, that Vashti come no more before King Ahasuerus; and let the king give her royal estate unto another that is better than she. And when the king's decree which he shall make shall be published throughout all his empire, for it is great, all the wives shall give to their husbands honour, both to great and small."

And the saying pleased the king and the princes; and the king did according to the word of Memucan: for

he sent letters into all the king's provinces, into every province according to the writing thereof, and to every people after their language, that every man should bear rule in his own house, and that it should be published according to the language of every people.

A NEW QUEEN IS SOUGHT

After these things, when the wrath of King Ahasuerus was appeased, he remembered Vashti, and what she had done, and what was decreed against her.

Then said the king's servants that ministered unto him, "Let there be fair young virgins sought for the king: and let the king appoint officers in all the provinces of his kingdom, that they may gather together all the fair young virgins unto Shushan, the palace, to the house of the women, unto the custody of Hegai, the king's chamberlain, keeper of the women; and let their things for purification be given them: and let the maiden which pleaseth the king be queen instead of Vashti." And the thing pleased the king; and he did so.

Now in Shushan, the palace, there was a certain Jew, whose name was Mordecai, the son of Jair, the son of Shimei, the son of Kish, a Benjamite; who had been carried away from Jerusalem with the captivity which had been carried away with Jeconiah, King of Judah, whom Nebuchadnezzar, the king of Babylon, had carried away.

ESTHER, THE FAIR JEWISH MAIDEN, IS AMONG THE WOMEN BROUGHT TO THE PALACE

And he brought up Hadassah, that is, Esther, his uncle's daughter: for she had neither father nor mother, and the maid was fair and beautiful; whom Mordecai,

when her father and mother were dead, took for his own daughter. So it came to pass, when the king's commandment and his decree was heard, and when many maidens were gathered together unto Shushan, the palace, to the custody of Hegai, that Esther was brought also unto the king's house, to the custody of Hegai, keeper of the women.

SHE PLEASES THE KING

And the maiden pleased him, and she obtained kindness of him; and he speedily gave her her things for purification, with such things as belonged to her, and seven maidens, which were meet to be given her, out of the king's house: and he preferred her and her maids unto the best place of the house of the women. Esther had not showed her people nor her kindred: for Mordecai had charged her that she should not show it.

MORDECAI, HER FAITHFUL COUSIN, WALKS EVERY DAY OUTSIDE THE COURT

And Mordecai walked every day before the court of the women's house, to know how Esther did, and what should become of her.

Now when every maid's turn was come to go into King Ahasuerus, after that she had been twelve months, according to the manner of the women, (for so were the days of their purifications accomplished, to wit, six months with oil of myrrh, and six months with sweet odours, and with other things for the purifying of the women;) then thus came every maiden unto the king; whatsoever she desired was given her to go with her out of the house of the women unto the king's house. In the evening she went, and on the morrow she returned into the second house of the women, to the custody of

Shaashgaz, the king's chamberlain, which kept the concubines: she came in unto the king no more, except the king delighted in her, and that she were called by name.

ESTHER IS MADE QUEEN

Now when the turn of Esther, the daughter of Abihail, the uncle of Mordecai, who had taken her for his daughter, was come to go in unto the king, she required nothing but what Hegai, the king's chamberlain, the keeper of the women, appointed. And Esther obtained favour in the sight of all them that looked upon her. So Esther was taken unto King Ahasuerus into his house royal in the tenth month, which is the month Tebeth, in the seventh year of his reign. And the king loved Esther above all the women, and she obtained grace and favour in his sight more than all the virgins; so that he set the royal crown upon her head, and made her queen instead of Vashti. Then the king made a great feast unto all his princes and his servants, even Esther's feast; and he made a release to the provinces, and gave gifts, according to the state of the king. And when the virgins were gathered together the second time, then Mordecai sat in the king's gate. Esther had not yet showed her kindred nor her people; as Mordecai had charged her: for Esther did the commandment of Mordecai, like as when she was brought up with him. —Esther 1:10–22; 2:1–20.

Mordecai Saves the King from the Two Chamberlains Who Conspire Against His Life

In those days, while Mordecai sat in the king's gate, two of the king's chamberlains, Bigthan and Teresh, of those which kept the door, were wroth, and sought to lay hand on the king, Ahasuerus. And the thing was known to Mordecai, who told it unto Esther,

the queen; and Esther certified the king thereof in Mordecai's name. And when inquisition was made of the matter, it was found out; therefore they were both hanged on a tree: and it was written in the book of the chronicles before the king. — Esther 2:21–23.

How Mordecai Displeases Haman, the Haughty Courtier, and How Queen Esther Does a Heroic Deed

After these things did King Ahasuerus promote Haman, the son of Hammedatha the Agagite, and advanced him, and set his seat above all the princes that were with him. And all the king's servants, that were in the king's gate, bowed, and reverenced Haman: for the king had so commanded concerning him. But Mordecai bowed not, nor did him reverence.

Then the king's servants, which were in the king's gate, said unto Mordecai, "Why transgressest thou the king's commandment?"

Now it came to pass, when they spake daily unto him, and he hearkened not unto them, that they told Haman, to see whether Mordecai's matters would stand: for he had told them that he was a Jew. And when Haman saw that Mordecai bowed not, nor did him reverence, then was Haman full of wrath. And he thought scorn to lay hands on Mordecai alone; for they had showed him the people of Mordecai: wherefore Haman sought to destroy all the Jews that were throughout the whole kingdom of Ahasuerus, even the people of Mordecai.

Haman plots against all the Jews in revenge for Mordecai's independence

In the first month, that is, the month Nisan, in the twelfth year of King Ahasuerus, they cast Pur, that is,

the lot, before Haman from day to day, and from month to month, to the twelfth month, that is, the month Adar.

And Haman said unto King Ahasuerus, "There is a certain people scattered abroad and dispersed among the people in all the provinces of thy kingdom; and their laws are diverse from all people; neither keep they the king's laws: therefore it is not for the king's profit to suffer them. If it please the king, let it be written that they may be destroyed: and I will pay ten thousand talents of silver to the hands of those that have the charge of the business, to bring it into the king's treasuries."

And the king took his ring from his hand, and gave it unto Haman, the son of Hammedatha, the Agagite, the Jews' enemy.

And the king said unto Haman, "The silver is given to thee, the people also, to do with them as it seemeth good to thee."

Then were the king's scribes called on the thirteenth day of the first month, and there was written according to all that Haman had commanded unto the king's lieutenants, and to the governors that were over every province, and to the rulers of every people of every province according to the writing thereof, and to every people after their language; in the name of King Ahasuerus was it written, and sealed with the king's ring.

THE KING'S DECREE IS SENT BY FAST POST

And the letters were sent by posts into all the king's provinces, to destroy, to kill, and to cause to perish, all Jews, both young and old, little children and women, in one day, even upon the thirteenth day of the twelfth month, which is the month Adar, and to take the spoil of them for a prey. The copy of the writing for a commandment to be given in every province was published

unto all people, that they should be ready against that day. The posts went out, being hastened by the king's commandment, and the decree was given in Shushan the palace. And the king and Haman sat down to drink; but the city Shushan was perplexed.

A GREAT MOURNING OF THE JEWS IN EVERY PROVINCE OF THE EMPIRE

When Mordecai perceived all that was done, Mordecai rent his clothes, and put on sackcloth with ashes, and went out into the midst of the city, and cried with a loud and a bitter cry; and came even before the king's gate: for none might enter into the king's gate clothed with sackcloth. And in every province, whithersoever the king's commandment and his decree came, there was great mourning among the Jews, and fasting, and weeping, and wailing; and many lay in sackcloth and ashes.

THE QUEEN IS GRIEVED AND MORDECAI GIVES HER A HARD COMMISSION

So Esther's maids and her chamberlains came and told it her. Then was the queen exceedingly grieved; and she sent raiment to clothe Mordecai, and to take away his sackcloth from him: but he received it not. Then called Esther for Hatach, one of the king's chamberlains, whom he had appointed to attend upon her, and gave him a commandment to Mordecai, to know what it was, and why it was. So Hatach went forth to Mordecai unto the street of the city, which was before the king's gate. And Mordecai told him of all that had happened unto him, and of the sum of the money that Haman had promised to pay to the king's treasuries for the Jews, to destroy them. Also he gave him the copy of the writing of the decree that was given at Shushan to destroy

them, to show it unto Esther, and to declare it unto her, and to charge her that she should go in unto the king, to make supplication unto him, and to make request before him for her people. And Hatach came and told Esther the words of Mordecai.

"WHO KNOWETH WHETHER THOU ART COME TO THE KINGDOM FOR SUCH A TIME AS THIS?"

Again Esther spake unto Hatach, and gave him commandment unto Mordecai: "All the king's servants, and the people of the king's provinces, do know, that whosoever, whether man or woman, shall come unto the king into the inner court, who is not called, there is one law of his to put him to death, except such to whom the king shall hold out the golden sceptre, that he may live: but I have not been called to come in unto the king these thirty days." And they told to Mordecai Esther's words.

Then Mordecai commanded to answer Esther, "Think not with thyself that thou shalt escape in the king's house, more than all the Jews. For if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed: and who knoweth whether thou art come to the kingdom for such a time as this?"

Then Esther bade them return Mordecai this answer, "Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise; and so will I go in unto the king, which is not according to the law: and if I perish, I perish." So Mordecai went his way, and did according to all that Esther had commanded him.

ESTHER OBTAINS THE FAVOR OF THE KING

Now it came to pass on the third day, that Esther put on her royal apparel, and stood in the inner court of the king's house, over against the king's house: and the king sat upon his royal throne in the royal house, over against the gate of the house. And it was so, when the king saw Esther, the queen, standing in the court, that she obtained favour in his sight: and the king held out to Esther the golden sceptre that was in his hand. So Esther drew near, and touched the top of the sceptre.

Then said the king unto her, "What wilt thou, Queen Esther? And what is thy request? It shall be even given thee to the half of the kingdom."

And Esther answered, "If it seem good unto the king, let the king and Haman come this day unto the banquet that I have prepared for him."

Then the king said, "Cause Haman to make haste, that he may do as Esther hath said." So the king and Haman came to the banquet that Esther had prepared.

And the king said unto Esther at the banquet of wine, "What is thy petition? And it shall be granted thee. And what is thy request? Even to the half of the kingdom it shall be performed."

Then answered Esther, and said, "My petition and my request is: if I have found favour in the sight of the king, and if it please the king to grant my petition, and to perform my request, let the king and Haman come to the banquet that I shall prepare for them, and I will do to-morrow as the king hath said."

HAMAN IS INVITED TO A BANQUET

Then went Haman forth that day joyful and with a glad heart: but when Haman saw Mordecai in the king's gate, that he stood not up, nor moved for him, he

was full of indignation against Mordecai. Nevertheless Haman refrained himself: and when he came home, he sent and called for his friends, and Zeresh, his wife. And Haman told them of the glory of his riches, and the multitude of his children, and all the things wherein the king had promoted him, and how he had advanced him above the princes and servants of the king.

Haman said moreover, "Yea, Esther, the queen, did let no man come in with the king unto the banquet that she had prepared but myself; and to-morrow am I invited unto her also with the king. Yet all this availeth me nothing, so long as I see Mordecai, the Jew, sitting at the king's gate."

THE GALLOWS IS BUILT FOR MORDECAI

Then said Zeresh, his wife, and all his friends unto him, "Let a gallows be made of fifty cubits high, and to-morrow speak thou unto the king that Mordecai may be hanged thereon: then go thou in merrily with the king unto the banquet." And the thing pleased Haman; and he caused the gallows to be made.

On that night could not the king sleep, and he commanded to bring the book of records of the chronicles; and they were read before the king. And it was found written, that Mordecai had told of Bigthana and Teresh, two of the king's chamberlains, the keepers of the door, who sought to lay hand on the King Ahasuerus.

And the king said, "What honour and dignity hath been done to Mordecai for this?"

Then said the king's servants that ministered unto him, "There is nothing done for him."

"THE MAN WHOM THE KING DELIGHTED TO HONOR"

And the king said, "Who is in the court?" Now Haman was come into the outward court of the king's

house, to speak unto the king to hang Mordecai on the gallows that he had prepared for him.

And the king's servants said unto him, "Behold, Haman standeth in the court."

And the king said, "Let him come in." So Haman came in.

And the king said unto him, "What shall be done unto the man whom the king delighteth to honour?"

Now Haman thought in his heart, "To whom would the king delight to do honour more than to myself?"

And Haman answered the king, "For the man whom the king delighteth to honour, let the royal apparel be brought which the king useth to wear, and the horse that the king rideth upon, and the crown royal which is set upon his head: and let this apparel and horse be delivered to the hand of one of the king's most noble princes, that they may array the man withal whom the king delighteth to honour, and bring him on horseback through the street of the city, and proclaim before him, 'Thus shall it be done to the man whom the king delighteth to honour.'"

Then the king said to Haman, "Make haste, and take the apparel and the horse, as thou hast said, and do even so to Mordecai, the Jew, that sitteth at the king's gate: let nothing fail of all that thou hast spoken."

Then took Haman the apparel and the horse, and arrayed Mordecai, and brought him on horseback through the street of the city, and proclaimed before him, "Thus shall it be done unto the man whom the king delighteth to honour."

And Mordecai came again to the king's gate. But Haman hasted to his house mourning, and having his head covered.

And Haman told Zeresh, his wife, and all his friends

everything that had befallen him. Then said his wise men and Zeresh, his wife, unto him, "If Mordecai be of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, but shalt surely fall before him." And while they were yet talking with him, came the king's chamberlains, and hasted to bring Haman unto the banquet that Esther had prepared.

HAMAN IS HANGED ON HIS OWN GALLOWS

So the king and Haman came to banquet with Esther, the queen. And the king said again unto Esther on the second day at the banquet of wine, "What is thy petition, Queen Esther? And it shall be granted thee: and what is thy request? And it shall be performed, even to the half of the kingdom."

Then Esther, the queen, answered and said, "If I have found favour in thy sight, O king, and if it please the king, let my life be given me at my petition, and my people at my request: for we are sold, I and my people, to be destroyed, to be slain, and to perish. But if we had been sold for bondmen and bondwomen, I had held my tongue, although the enemy could not countervail the king's damage."

Then the king, Ahasuerus, answered and said unto Esther, the queen, "Who is he, and where is he, that durst presume in his heart to do so?"

And Esther said, "The adversary and enemy is this wicked Haman." Then Haman was afraid before the king and the queen.

And the king, arising from the banquet of wine in his wrath, went into the palace garden: and Haman stood up to make request for his life to Esther, the queen; for he saw that there was evil determined against him by the king. Then the king returned out of the palace

garden into the place of the banquet of wine; and Haman was fallen upon the bed whereon Esther was.

Then said the king, "Will he force the queen also before me in the house?" As the word went out of the king's mouth, they covered Haman's face.

And Harbonah, one of the chamberlains, said before the king, "Behold also; the gallows fifty cubits high, which Haman had made for Mordecai, who had spoken good for the king, standeth in the house of Haman."

Then the king said, "Hang him thereon." So they hanged Haman on the gallows that he had prepared for Mordecai. Then was the king's wrath pacified.

ESTHER SAVES HER PEOPLE

On that day did the king, Ahasuerus, give the house of Haman, the Jews' enemy, unto Esther, the queen. And Mordecai came before the king; for Esther had told what he was unto her. And the king took off his ring which he had taken from Haman, and gave it unto Mordecai. And Esther set Mordecai over the house of Haman.

And Esther spake yet again before the king, and fell down at his feet, and besought him with tears to put away the mischief of Haman, the Agagite, and his device that he had devised against the Jews. Then the king held out the golden sceptre toward Esther. So Esther arose, and stood before the king, and said, "If it please the king, and if I have found favour in his sight, and the thing seem right before the king, and I be pleasing in his eyes, let it be written to reverse the letters devised by Haman, the son of Hammedatha, the Agagite, which he wrote to destroy the Jews which are in all the king's provinces: for how can I endure to see the evil that shall come unto my people? or how can I endure to see the destruction of my kindred?"

Then the king, Ahasuerus, said unto Esther, the queen, and to Mordecai, the Jew, "Behold, I have given Esther the house of Haman, and him they have hanged upon the gallows, because he laid his hand upon the Jews. Write ye also for the Jews, as it liketh you, in the king's name, and seal it with the king's ring: for the writing which is written in the king's name, and sealed with the king's ring, may no man reverse."

Then were the king's scribes called at that time in the third month, that is, the month Sivan, on the three and twentieth day thereof; and it was written according to all that Mordecai commanded unto the Jews, and to the lieutenants, and the deputies and rulers of the provinces which are from India unto Ethiopia, an hundred twenty and seven provinces, unto every province according to the writing thereof, and unto every people after their language, and to the Jews according to their writing, and according to their language.

And he wrote in the King Ahasuerus' name, and sealed it with the king's ring, and sent letters by posts on horseback, and riders on mules, camels, and young dromedaries: wherein the king granted the Jews which were in every city to gather themselves together, and to stand for their life, to destroy, to slay, and to cause to perish, all the power of the people and province that would assault them, both little ones and women, and to take the spoil of them for a prey, upon one day in all the provinces of King Ahasuerus, namely, upon the thirteenth day of the twelfth month, which is the month Adar. The copy of the writing for a commandment to be given in every province was published unto all people, and that the Jews should be ready against that day to avenge themselves on their enemies. So the posts that rode upon mules and camels went out, being hastened and pressed on by

the king's commandment. And the decree was given at Shushan, the palace.

And Mordecai went out from the presence of the king in royal apparel of blue and white, and with a great crown of gold, and with a garment of fine linen and purple: and the city of Shushan rejoiced and was glad. The Jews had light, and gladness, and joy, and honour. And in every province, and in every city, whithersoever the king's commandment and his decree came, the Jews had joy and gladness, a feast and a good day. And many of the people of the land became Jews; for the fear of the Jews fell upon them.

THE JEWS TAKE VENGEANCE ON THEIR ENEMIES

Now in the twelfth month, that is, the month Adar, on the thirteenth day of the same, when the king's commandment and his decree drew near to be put in execution, in the day that the enemies of the Jews hoped to have power over them, (though it was turned to the contrary, that the Jews had rule over them that hated them;) the Jews gathered themselves together in their cities throughout all the provinces of the king, Ahasuerus, to lay hand on such as sought their hurt: and no man could withstand them; for the fear of them fell upon all people. And all the rulers of the provinces, and the lieutenants, and the deputies, and officers of the king, helped the Jews; because the fear of Mordecai fell upon them. For Mordecai was great in the king's house, and his fame went out throughout all the provinces: for this man Mordecai waxed greater and greater. Thus the Jews smote all their enemies with the stroke of the sword, and slaughter, and destruction, and did what they would unto those that hated them. And in Shushan, the palace, the Jews slew and destroyed five hundred men. And

Parshandatha, and Dalphon, and Aspatha, and Poratha, and Adalia, and Aridatha, and Parmashta, and Arisai, and Aridai, and Vajezatha, the ten sons of Haman, the son of Hammedatha, the enemy of the Jews, slew they; but on the spoil laid they not their hand. On that day the number of those that were slain in Shushan, the palace, was brought before the king.

And the king said unto Esther, the queen, "The Jews have slain and destroyed five hundred men in Shushan, the palace, and the ten sons of Haman; what have they done in the rest of the king's provinces? Now what is thy petition? And it shall be granted thee. Or what is thy request further? And it shall be done."

Then said Esther, "If it please the king, let it be granted to the Jews which are in Shushan to do to-morrow also according unto this day's decree, and let Haman's ten sons be hanged upon the gallows. And the king commanded it so to be done: and the decree was given at Shushan; and they hanged Haman's ten sons. For the Jews that were in Shushan gathered themselves together on the fourteenth day also of the month Adar, and slew three hundred men at Shushan; but on the prey they laid not their hand. But the other Jews that were in the king's provinces gathered themselves together, and stood for their lives, and had rest from their enemies, and slew of their foes seventy and five thousand, but they laid not their hands on the prey, on the thirteenth day of the month Adar; and on the fourteenth day of the same rested they, and made it a day of feasting and gladness. But the Jews that were at Shushan assembled together on the thirteenth day thereof, and on the fourteenth thereof; and on the fifteenth day of the same they rested and made it a day of feasting and gladness. Therefore the Jews of the villages, that dwelt in the unwalled

towns, made the fourteenth day of the month Adar a day of gladness and feasting, and a good day, and of sending portions one to another.

And Mordecai wrote these things, and sent letters unto all the Jews that were in all the provinces of the king, Ahasuerus, both nigh and far, to stablish this among them, that they should keep the fourteenth day of the month Adar, and the fifteenth day of the same, yearly, as the days wherein the Jews rested from their enemies, and the month which was turned unto them from sorrow to joy, and from mourning into a good day: that they should make them days of feasting and joy, and of sending portions one to another, and gifts to the poor. And the Jews undertook to do as they had begun, and as Mordecai had written unto them; because Haman, the son of Hammedatha, the Agagite, the enemy of all the Jews, had devised against the Jews to destroy them, and had cast Pur, that is, the lot, to consume them, and to destroy them; but when Esther came before the king, he commanded by letters that his wicked device, which he devised against the Jews, should return upon his own head, and that he and his sons should be hanged on the gallows. — Esther 3; 4; 5; 6; 7; 8; 9:1–25.

The Feast of Purim

Wherefore they called these days Purim after the name of Pur. Therefore for all the words of this letter, and of that which they had seen concerning this matter, and which had come unto them, the Jews ordained, and took upon them, and upon their seed, and upon all such as joined themselves unto them, so as it should not fail, that they would keep these two days according to their writing, and according to their appointed time every year; and that these days should be

remembered and kept throughout every generation, every family, every province, and every city; and that these days of Purim should not fail from among the Jews, nor the memorial of them perish from their seed. Then Esther, the queen, the daughter of Abihail, and Mordecai, the Jew, wrote with all authority, to confirm this second letter of Purim. And he sent the letters unto all the Jews, to the hundred twenty and seven provinces of the kingdom of Ahasuerus, with words of peace and truth, to confirm these days of Purim in their times appointed, according as Mordecai, the Jew, and Esther, the queen, had enjoined them, and as they had decreed for themselves and for their seed, the matters of the fastings and their cry. And the decree of Esther confirmed these matters of Purim; and it was written in the book.

And the king, Ahasuerus, laid a tribute upon the land, and upon the isles of the sea. And all the acts of his power and of his might, and the declaration of the greatness of Mordecai, whereunto the king advanced him, are they not written in the book of the chronicles of the kings of Media and Persia? For Mordecai, the Jew, was next unto King Ahasuerus, and great among the Jews, and accepted of the multitude of his brethren, seeking the wealth of his people, and speaking peace to all his seed. —Esther 9:26–10:3.

QUESTIONS

With what well known monarch is Ahasuerus identified? Give the details of Esther's rise to the highest place. What was her uncle's name and place in the court? What services had he rendered?

Give the details of the plot against the Jews. How was it foiled? Tell the story of Esther's courage and patriotism. What was the fate of Haman? Of the conspirators?

CHRONOLOGICAL TABLES

CHRONOLOGICAL TABLES

THE UNITED KINGDOM

King		Reign
Saul	(1037 B.C.)	40 years
David		40 years
Solomon		40 years

THE DIVIDED KINGDOM

JUDAH		ISRAEL		PROPHETS	KINGS OF ASSYRIA CONNECTED WITH THE BIBLICAL ACCOUNT
King	Length of Reign	King	Length of Reign		
Rehoboam	17 years	Jeroboam I	22 years		
Abijam	3 years	Nadab	2 years		
Asa	41 years	Baasha	24 years		
		Elah	2 years		
		Zimri	7 days		
Jehoshaphat	25 years	Omri	12 years		
		Ahab	22 years	Elijah	Ashurnasirpal
Jehoram	8 years	Ahaziah	2 years		
Ahaziah	1 year	Joram (Jehoram)	12 years		
Athaliah	7 years				Shalmaneser II
Joash (Jehoash)	40 years	Jehu	28 years	Elisha	Jehu pays tribute
		Jehoahaz	17 years		

					Ramman-nirari III Subjugates Damascus
Amaziah	29 years	Joash (Jehoash)	16 years		
Uzziah	52 years	Jeroboam II	41 years	Amos	
		Zachariah	6 months	Hosea	Tiglath-pileser III Fights Israel. Ahaz a vassal. Destroys the Syrian kingdom
Jotham	16 years	Shallum	1 month		
		Menahem	10 years		
		Pekahiah	2 years		
Ahaz	16 years	Pekah	20 years		
Hezekiah	29 years	Hoshea	9 years	Isaiah	Shalmaneser IV Wars against Hoshea
Manasseh	55 years			Micah	
Amon	2 years	CAPTIVITY, 721 B.C.		Zephaniah	Sargon Destroys kingdom of Israel
Josiah	31 years			Nahum	
Jehoahaz	3 months			Habakkuk	
Jehoiakim	11 years			Jeremiah	Sennacherib Besieges Jerusalem in Hezekiah's time
Jehoiachin	3 months				

FIRST CAPTIVITY, 597 B.C.

Fall of Nineveh in reign of Jehoiakim (about 608 or 606 B.C.)
The New Empire of Babylonia succeeds

Zedekiah 11 years
Destruction of Jerusalem

SECOND CAPTIVITY, 586 B.C.

Nebuchadnezzar

MAIN EVENTS IN BIBLICAL HISTORY FROM THE SECOND CAPTIVITY AND THE REIGN OF CYRUS TO ALEXANDER

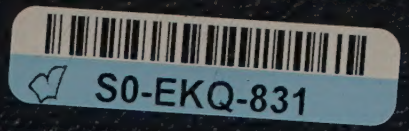
NORTHERN ISRAEL	SOUTHERN ISRAEL	PROPHETS	PERSIA	BABYLONIA
		Jeremiah (later prophecies)		Nabopolassar Nebuchadnezzar II Evil-Merodach Neriglissar
		Ezekiel		
	Second Captivity, 586 B.C. Return under Zerubbabel and Jeshua, 536		Cyrus 558 B.C.	Nabonidus Fall of Babylon 539 B.C.
		Haggai Zechariah		
			Darius I	
		Obadiah		
			Xerxes I	
		Malachi		
			Ezra, 458 Nehemiah, 433 Artaxerxes I Darius II Artaxerxes II	

Joel

Artaxerxes
III
Alexander,
Conquest of
Persia

Death of
Alexander
323 B.C.

(The dates are those given by the best authorities but are necessarily in most cases only approximate.)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